

AN
ADDRESS

DELIVERED BEFORE THE

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND,

AT EDINBURG, ON THE 26th DAY OF MAY, 1854,

BY THE REV. DR. DUFF,

UPON HIS RETURN FROM HIS VISIT TO THE UNITED STATES: A FULL AND INTERESTING
ACCOUNT OF THIS TRIP IS GIVEN.

ALSO,

BEDINI AND DR. DUFF, CONTRASTED.

BY KIRWAN.

DEDICATED TO THE AMERICAN PEOPLE.

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THE REV. DR. DUFF'S ADDRESS.

[From the *Edinburg Witness*, June 1.]

The Assembly met at seven o'clock on the evening of Monday, May 26. The vast hall was densely crowded, and the passages were completely blocked up. So great was the desire to be present, that the greater part of the House was filled an hour or two before the time fixed upon for the evening meeting.

FOREIGN MISSIONS—UNITED STATES AND CANADA.

Dr. DUFF, on rising to address the Assembly, was received with loud applause. After moving the adoption of the Foreign Mission's Committee Report, which had been laid on the table by Dr. Tweedie towards the close of the forenoon sederunt, and an abstract of which appeared in our publication of Tuesday, the reverend Doctor referred to the many topics embraced in that Report, any one of which would almost furnish a text, and observed that he was embarrassed by the very magnitude of the subject, more especially as he was that evening expected to say something in reference to the state of things in another land—(applause)—he would say a land next to their own in being pre-eminent above all other lands on the face of the earth at this moment. Having thus to address them on a region like India, and on a region like the United States of America and Canada, the task was a peculiar one.

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Dr. DUFF, turning from the east to the west, proceeded to say:—In your report there is allusion made to my having been led, in January last, in the providence of God, to visit the New World—the Western Continent. It is not a subject that I have any desire to press on this Assembly; if it were one that merely concerned myself personally, I would not; but I have been assured by fathers and brethren, that they had some desire to learn something respecting that New World. (Applause.) It is in itself so immense a subject, that it puzzles one exceedingly to know how to go about it at all. Just excuse me if I present some few fragmentary notices of some of these topics or subjects in which we, as a Christian church, may be more particularly interested. I shall endeavor to speak with all freedom, and all familiarity; and, in so doing, seeing, up to this hour, he that is addressing you reckons himself to be an humble instrument and servant in the hands of God and this church—the church of his fathers—I delight in the expression—he simply feels bound in duty to give an account of anything connected with his movement. The question has been asked—What had I to do in that New World at all? It was from no self-seeking motive. It was a thing from which I shrunk, and shrunk truly; it looked

so big and so indefinite, going to that new region—such a great and wondrous people—that there was absolutely a thorough distrust as to anything I could do or say. I speak, as God knows, in the sincerity of my heart. It was said by individuals at home, I should go to America. Individuals in India wrote me—“That is a wonderful region, America; go before you return.” Then, in the course of Divine Providence, one and another invitation came from America itself—first from the United States, and lastly from Canada—for the Canadas are an integral portion of our own mighty British empire. All these things came about. However, there was one uniform answer for a long time—“I cannot; it is impossible, until, in some measure at least, the work undertaken here shall be accomplished; and if, when that is accomplished, the door of Providence is open, I may be driven to feel that my confession must be, ‘Here I am, Lord, send me; and when Thou dost send me, do with me what thou pleasest.’”

I may note, however, just one circumstance—a simple one at the time, but appearing in itself providential. Some three years ago, there was an American gentleman in Edinburg, of whom I had never heard, who one day in the midst of the Assembly business called on me at my lodgings, and introduced himself with all that marvellous readiness and frankness peculiar to the American character, though himself originally an Irishman—(laughter)—a combination of the excellencies of the two characters, if you will, and then you have a real character—Mr. Stuart, of Philadelphia. Introducing himself, he said at once, “You must come to America—you shall have a cordial welcome—we want to be stirred up there—plenty of material there; we only need to be stirred up.” That was the tone of his address, with all that frankness and heartiness so peculiar to the genuine American character. I do not know how to describe what there was in the tone and manner of that admirable man; but there was that in him which went at once direct to the heart; there was something in the earnestness of tone, rapidity of utterance, and easy, loving address, which came home thoroughly to the heart, and made one feel. “This looks like some providential call; it must be considered.” Repeatedly the same gentleman wrote again and again, you must come; and so did others, until it came at last in January, when being ended with the visitation of the Presbyteries of the church, the case was submitted to the Foreign Mission Committee, and they were unanimous in their judgement that it was well to go across for a few months to that New World, and hail the Christian friends and brethren there in the name of the Lord; and so this voyage was encountered. I won’t say much more about it, except that it was a terrific voyage, which one would not like, except in the path of stern duty, to encounter again. A succession of gales for eighteen days in the broad Atlantic, amid raging billows and storms of snow, and masses of ice covering the vessel, and sinking her deep into the water—enough to frighten one not accustomed to that sort of scenery—(a laugh)—especially one coming from a region where they never know what it is to have either frost or snow. However, at last in the good providence of God, we reached the bay of New York, and coming in the end, amidst strange mists, we were at last stranded—stuck fast ten or twelve feet in a mud bank, a mile or two from the great city. However, the city was reached. There are some who must have

been there to tell you what impressions they must have had; but unquestionably the appearance of that New York is one of singular interest. You could not believe you were in the New World—a world so new—little more than two centuries old, so far as Christian civilization is concerned. With regard to its present race of inhabitants, however, you do come to the noblest region of the whole world planted for centuries. The rapidity of growth is surprising. That city of New York, in point of population, is the third city of Christendom. First is London, then Paris, and at this hour New York is third. It contains a population of between 600,000 and 700,000. Then it was said not many years ago, that there were no old churches or palaces, and the new ones very mean edifices. It is very true. The first pilgrims got up things rapidly—you see this through the whole land. In going through these log huts, you next come on them split up into deal boards and painted, which makes them look respectable. Then this goes on for years, and by and by you come to a place where there are brick houses, and you may be sure they are there a generation ahead. By and by, when it is settled down, you find alone buildings rising up in all directions around you. You continually pass through this scenery in the States. So in this. New York spreads out on an island, with the Hudson river on the west, and Long Island creek on the east; and there is plenty of room yet before it reaches the terminus. The old city of New York in front, on either side of which there are forests of shipping, like London or Liverpool, abounds with stores of prodigious extent, and the largest hotels in the world. Now, the wealthy citizens have fled, through it up to a new region, not very much elevated, but still somewhat. Now, getting into this region of broad and spacious avenues, and cross streets flanked with trees—we see palaces, new churches, grown up, as in the Old World. We have no new churches amongst us comparable to many now erected by spontaneous liberality in New York. One is building by the Dutch Reformed body—a noble edifice of pure white marble, to cost, how much, think you, and when? \$400,000, or nearly £100,000. It so happened that the Dutch church was down in the old town, when it was not worth much. It was wanted as a building for a Post Office, or something. They received \$10,000 of rent for it. Then some personage had left three quarters of an acre for the pasturage of a cow for the pastor, and that was lately sold for \$700,000. No wonder they can afford to build a marble church. And so on in the other bodies; they are all of late years building these grand edifices. And really in the inside they are luxuriousness itself. I have seen nothing like some of them in Scotland. If there be not an aristocracy after our fashion, there is an aristocracy of wealth, which shows itself in all the magnificence which wealth can create. Another peculiarity of my position on my visit to the States was, that so far as I know or remember, there were only three or four persons whom I had met before. Among these was Mr. Stuart of Philadelphia, Dr. Baird, whom many will remember as having been cordially welcomed by us in 1851, and who addressed the Commission in November of that year. Him, therefore, I knew personally, with Dr. Murray, and one of the agents of the great societies. I met also with another gentleman, with whom I had corresponded from the banks of the Ganges—Mr. Lennox, of New York—whose mu-

nificence was felt there, as well as here, in disruption times. (Cheers.) Beyond these, all were strangers—apparently all was darkness. Lord, what wilt Thou have me do? was the outburst of my spirit for many a night.

I found also another there who remembered me at St. Andrews—the Rev. Mr. Thompson, in whose house I found my first home. He had been a student there, but was now settled in a congregation of the Old School of Presbyterians in New York. He was a thorough Scotchman, combining what is good and worthy in the Scotchman with the best traits of the American character; and when you have this combination you have a sound type of character, and that a most worthy one. He knew New York perfectly, and asked me questions as to the different religious bodies in this country, while informing me, at the same time, what were the religious bodies in America. The magnitude of their operations, as related by him, struck me with much astonishment. They are building churches and schools, setting up all sorts of institutions for the spread of missionary operations at home, abroad, everywhere. You know that there is no Established Church in America, and therefore no social superiority there. And, as a consequence of this state of things in America, all the religious bodies can come together with much greater freedom, ease, and familiarity than in the old country. There are many noble-minded men both among the clergy and the laity; and I found that, when I came among them as a fellow-believer—holding by the same Head, and trying to be animated by the same spirit, I was received with open arms by all. I did not require to give up the distinctive principles of the church of my fathers; but found that, when we came to discuss minor matters, to meet with men of other bodies on common ground, the great and glorious principles of our Divine Christianity came into full and active operation. Most unexpectedly I had calls from many of the leading evangelical clergymen and pious laity in N. York and their homes and their pulpits were at once thrown open to me. If one could have multiplied oneself twenty fold there would have been abundance of work; indeed, next day I could have got work in a hundred pulpits. (Hear, hear.) This was a spirit of frankness and cordiality that was quite new to me. I felt at once at home—thoroughly at home. However, as it was at Philadelphia that the centre of influence lay which chiefly prevailed in taking me to the States, it was resolved that there the ground should first be broken. And here I may state, that whenever the noble-minded man to whom I have already referred heard that there was a hope of my crossing the water, without my knowing it, a letter reached me from his agent in Liverpool, stating that their commission was to learn by what ship I was to go, as their orders were to give me the best accommodation, not only for myself, but also for my family, if they would accompany me. (Cheers.) Why should not I state this? It is our common Christianity that thus opens the heart in this manner. (Hear, hear.) On our voyage to Philadelphia, we encountered most severe weather. When about half way, there came on a most terrific snow-storm; indeed, within half a mile of the terminus on the Delaware river, we stuck fast, but we ultimately got into the steamer to carry us across to the city of Penn, with its four hundred thousand inhabitants. From what I saw I expected that two or three friends might perhaps be there to welcome us on our arrival; but when the

storm came on with so much severity, I certainly did not think that we should find anybody waiting for us. I was accompanied by that noble-minded man, Dr. Murray of Elizabethtown, author of the celebrated "Letters of Kirwan," which have rendered much service to the cause of Protestantism—(cheers)—and when we arrived at Philadelphia, our only thought was to get to bed as soon as possible. But what was my amazement when, on entering the spacious mansion, I found about seventy ministers of all denominations in Philadelphia, waiting to greet the missionary of the Free Church of Scotland, and to welcome him to their homes. (Cheers.) I really do not know where such another assemblage could be found for such a purpose, and on such a night. In fact, the cordiality of the greeting was such as to astonish and overwhelm me. I could not conceive myself that I was not in the heartiest circle of old familiar friends in Scotland. I tried to imagine that I was not at home, but it fairly beat me. The difference between that and any other, country struck me at once. Everybody knows when he goes across the channel that he is from home, were it for nothing else than hearing the French tongue spoken. There are, however, good Frenchmen—noble minded men. We have a specimen of them annually among us. Would that we had ten thousand such as M. Monod! (Cheers.) Well, but to return. The first meeting was to be held next night. There were seven or eight feet of snow on the streets, and the chief communication was by means of sleighs. The meeting was held in the largest hall in Philadelphia, capable of containing three thousand persons. Notwithstanding the storm, the room was packed, and the platform contained a company of ministers belonging to all the evangelical denominations, such as had not assembled in such numbers before. Indeed, all the evangelical ministers of Philadelphia and the neighborhood were present. What was one to say to such an audience? The simple ground taken was this—we are believers in one gospel; sinners by nature, but redeemed by the atoning sacrifice of the Lord Jesus Christ, and redeemed by the grace of the Holy Spirit. We were all agreed upon these points; then we are one in heart—one in feeling—one in sentiment—one in everything that is worthy of being united upon; and, being one in everything, as such, we shall be one family in the realms of glory. I find that there was a band that bound us together, and I was not long in discovering the fact, for the Christian people of that land are a noble-minded people. We had many meetings in that place, all more crowded than another, or, rather, the numbers who could not get admittance increased on every occasion. There was a great meeting for Sabbath observance—a subject which is greatly exciting the attention of the wise and the good in that great land; and meetings for many other objects besides, including home city missions. All these meetings were attended, and something said at each. It was a real evangelical alliance in full and active operation. (Hear, hear.) Well, then, after a season, turning back again to New York, and taking up my abode with another Mr. Stuart there—a large-hearted, generous man—many public meetings were held there also, but the reception was after the same fashion on the part of both laymen and clergymen. In fact, it is impossible to look back on these meetings without at once acknowledging the hand of God from beginning to end; none was more astonished than

the individual who is now addressing you at the reception which in every case he received. Passing from these States, there was always a desire to reach the capital of this great country—Washington. Arrived there, I found the same kind of feeling pervading the people of all shades of politics. Of course, they manifest certain peculiarities of habit and manner; but I did not go there to find little matters for petty, paltry carping criticism. I went to see what was worthy of being seen; yea, and to be edified.

With regard to the civil head of that great republic, I must speak of him as I found him. I was utterly astonished, after being accustomed to the unapproachable distance of their high mightinesses and other royalties in the Old World, to find the new of this great country, America, with a commerce nearly equal to our own, and resources which in time will prove vastly superior, coming down stairs like a private gentleman, plainly dressed, without fuss, or show, or parade; and demeaning himself with a benign kindness of manner, as well as the greatest simplicity, calmness, and dignity, such as became the head of such a great country. Here there was no footman, or others arrayed in scarlet, or golden drapery, or parti-colored raiment—no tinsel, no pomp, no display whatever. I have no wish to gratify a sickly taste, by making any reference to the style of western life, the household economy, or the private conversation; but I must say that the inquiries which this exalted personage made about sundry affairs, the knowledge which he professed of what was going on everywhere, and the desire to know about the existing state of things, more particularly in British India, were of a nature to indicate that he was a man of grasping and reaching intelligence; and, whatever might be the opinion of mere partizans, that he was one not unworthy to fill the high office which he holds as the head of the greatest republic the world has ever seen. (Cheers.) His lady, I rejoice to say, appeared to be a Christian out and out; and right glad was I to find such a lady associated in the more private duties of the position now occupied by the successor of the immortal Washington. While here, I had offers of service in every conceivable way—everything was done by Senators and Members of the House of Representatives, ten thousand times more than could be looked for, and I could not help saying of it all, It is the Lord's doing. But I must hurry on—the time at my disposal being short. I turned westward, across the Alleghany mountains to Pittsburg, in the Ohio valley, accompanied by an admirable man—the Rev. Mr. Patterson. In that town, I held private and public meetings, and was much refreshed—ministers and laymen of all denominations writing in the most marked demonstrations of genuine brotherly kindness. It is a great Presbyterian place, Pittsburg. A great number of Scotchmen have settled there, and it is a singular fact, that one finds in the valley of the Ohio all the old divisions of our own Presbyterianism in full operation. They have Reformed Presbyterian, Associated Reformed, and Reformed without associated or anything else. (Laughter.) The Covenanters are yonder, too. Why, they show you their covenanting testimony—you would think it had come from Airsmoss but yesterday. (Applause.) Proceeding along the singularly beautiful valley of the Ohio, with its meadows, and groves and cultured plains, and rolling wooded hills, by Cincinnati and Louisville, on the junction of the Mississippi, and from that

to St. Louis, then northward to Chicago, on the Lake Michigan; thence, I crossed eastward to Detroit, and entered Canada, visiting the principal places there as far as Montreal, and returning by Boston to New York. Holding public meetings in the principal places as I went along, everywhere I met with the same kind and generous reception. Indeed, no language can adequately express the personal kindness exhibited, and the enthusiasm of our meetings.

People hear of the greatness of this country, but they must go and see before they can realize it. If you go from the sea to Philadelphia, distant 100 miles, thence west to Pittsburg, 350 more, on to the junction of the Ohio with the Mississippi, 1,000 miles more; and then go on to St. Louis, 200 miles more, there you are told that, proceeding farther west, you will be approaching about half the distance westward of this vast territory. There are some three million of square miles in the United States which would be equal to twenty Scotlands joined to twenty Englands and added to twenty Irelands. And in this country, too, you see all the various steps of progress. There is Pittsburg, a comparatively old place, you would imagine you were entering some of the regions near Glasgow—a region of coal, iron, and furnaces. Then there is such a place as Cincinnati—a glorious city, only half a century old, now stocked with nearly 100,000 inhabitants, and furnished with all that art and luxury can devise. And then, westward, are Louisville and St. Louis, also noble cities. In that western region, you have the prairies—those strange places which cannot be described. When you come to the centre of one of these vast places, you see nothing—not a tree or shrub—nothing but the smooth surface of the grass, and underneath the richest, black loamy soil on earth—no trees to fell—but there it is lying, ready to be upturned for the seed. In going through the prairies, my mind always went back to our poor Highlands of Scotland, and the many who were driven to find a livelihood from the barren rock almost; and I could not but wish that thousands of these poor creatures were but transported suddenly to this glorious soil, where it only requires to be turned up, and in three or four months you have a splendid crop. (Hear, hear.) It is a singular fact that the lower part of all this great valley of the Mississippi, capable some day of supporting 200,000,000 inhabitants, is supposed to have been once the bed of a vast lake, still exhibiting traces of it in the succession of terrace-like flats; while, at the same time, monuments of a vast extraordinary character have been discovered—mounds, tumuli, and hundreds of skeletons of human bodies, not belonging to the races or tribes which have peopled that region for one or two thousand years. Many of these remains look like Roman camps and fortifications; and an idea has got abroad, and is actually entertained by many able men, that a Roman colony, carried somehow across the Atlantic, was founded there, long, long ago. Again, when you go westward, along the Missouri, you come to a people who have manners and customs and a language very like the Welsh; and some old stories are also abroad about them. It is mentioned that long ago some vessels left the coast of Wales, and were never heard of; and it is really believed by some that these people are the descendants of these lost Welshmen. There are, besides, strange

discoveries, in the way of fossil remains, being now and again made in that region. For example, one bone has been found weighing 1,200 pounds; the animal to which it belonged must have been 125 feet long. The remains of birds have also been found with claws three feet in length. Indeed, it looks as if these were but the gigantic beginnings and emblematical preparatives for the giant States of the Union. (Laughter and applause.) Now, to come to human beings. One cannot look at these Indian tribes without feeling a deep interest. Going onwards to Boston, we pass the scene of the labors of Brainerd, and are then carried towards Philadelphia, where Elliot and others labored. These tribes are now melted away from the homes of their fathers, like the snow in a thaw; but beyond the Mississippi there are 18,000 of them, that have been necessarily removed thither. Hitherto it had been the policy of the United States to pension off these tribes, and they were passing away before the advances of the white man. But now it is delightful to know there are several societies and churches engaged in the Christianization of these tribes, and the government now regards it as a national policy to help them in doing so. (Applause.) They are doing it with a noble end—an end worthy of the United States. There is a bill pending before Congress and strongly recommended by the Indian Committee, providing that each family should get 640 acres of land beyond the Mississippi, the remainder to be sold, and the proceeds to be given over to the Indian tribes, or funded for them. (Applause.) The design of the United States government is to arrest the downward progress of these tribes, by converting them from being nomadic tribes to being agriculturists. The government, in effect, says to them—"you sit down there—what is allotted to you is enough for any honest man—you are to become industrious—we shall instruct you, and once you are qualified to discharge the duties, you will have conferred on you the rights of American citizens." (Applause.) From this policy a successful result is expected. These men will not only become Christians, but will be eligible for any office; and one day an indigeneous red Indian may become President of the United States. (Applause.) Now, there are many points regarding the States which, as a Christian Church, we cannot but feel deeply interested in, and I will rapidly allude to a few, though time and strength will compel me to be brief, and to omit even a notice of many altogether. In the first place, one cannot but be astonished at the multitudes who arrive constantly there from other lands. How are they disposed of? I fear we don't sufficiently sympathise with our brethrena cross the Atlantic in regard to this matter. In New York alone, no fewer than about 1,000 arrive daily; at Boston 17,000 to 20,000 a year; at Philadelphia much about the same number. Altogether, about half a million must arrive every year from the eastern world. We hear of emigration from England, Scotland, and Ireland, but we don't think of other countries who had a large share. As a matter of curiosity, I made some inquiry on this point, and I find that last year there were from England 80,000; Ireland, 157,000; Scotland, 8,000; Germany, 147,000 (there is always a large number from Germany); France, 6,000; Russia contributes her 112; while Norway, Sweden, Denmark, Holland, Belgium, Switzerland, Italy,

Spain, Portugal, Turkey, Sardinia—in short, every country in Europe; some in Asia and Africa; many from South America. After enumerating the precise numbers from each country, Dr. Duff proceeded.—What is to be done with these immense heterogeneous multitudes? How a city like New York is able to withstand this constant influx, it is difficult to say; and were it not for the Anglo-Saxon energy, characteristic of its people, it could not withstand such a continual pressure. It is true, great numbers proceed to the West; but the worst are left behind, as a residuum of poverty, vice and crime; and it must require a vast digestive power to swallow, assimilate, and dispose of these vast multitudes. In Staten Island they have an establishment for really destitute emigrants and their children—the average number maintained and taught there being almost 3,000. I visited this institution, and naturally inquired how many Scotch were in it. Well, at that time, in the juvenile department of 700, there was just one single representative for Scotland. (Applause.) This was a little girl, who had been only three weeks there; and I begged that she might be pointed out to me, just as a curiosity—(laughter)—and who, I asked, anticipating the answer, give you most trouble here? “Oh, you need scarcely ask,” was the answer—“the Irish.” Not the Presbyterians from Ulster, however—(applause)—but the crime and destitution are where Popery is—that is the testimony of the United States. With regard, then, to the means employed for encountering and melting down this prodigious host into sober and homogeneous Americanism, there is no time to go into details. I have here statistics of the churches, which do exert a weighty influence, but time will not admit of my entering into particulars. Altogether, there are thirty six thousand churches, a church for every five hundred or six hundred of the inhabitants of the United States, and the bulk of these churches are in the hands of evangelical Christians. (Applause.) The Methodists are the most numerous, having about twelve thousand churches; and, like the Methodists in England, they are good scriptural Christians. The Baptists come next in point of numbers, having about eight thousand churches. They are sound in the faith, however much they may differ from others in the matter of baptism by dipping. Then come the Presbyterians, who have 5,000 churches—I mean the different sections put together. It is a matter of delightful hopefulness for the States, that the great bulk of the churches are in the hands of persons substantially sound in the faith. Coming down to infidel or other sects, they are very small alongside of these great bodies. Next, we may glance at their schools. If there were time for it, I could now furnish the statistics of all the scholastic institutions—including universities, colleges, theological seminaries, academies, public and private schools. First of all, it may be known that in all the Northern States, what are called public or common schools have been got up at the public expense. They voluntarily tax themselves for these, and children are taught there gratuitously. Connected with each circuit of schools in the great towns, there is a free academy for higher education to the *elite* of the schools. The system differs in different States; but the general government has determined, with reference to the new Western States, that due provision shall be made for a proper system

of education being there established; and accordingly, in every new State, they set apart millions of acres, to be devoted some day to education, especially of a collegiate or academical kind. In every district of sixteen miles square they additionally set apart one square mile, or the sixteenth part, as a local fund for common education, when that district is planted with human beings. In the Northern States, in particular, the proportional number in attendance is somewhat beyond what is to be found even in Prussia. Why, it is astonishing to see the edifices they get up there for educational purposes. They say they will have nothing to do with small, paltry, close, confined, ill-ventilated school houses. Their common school-houses in New York and elsewhere are like palaces, three or four stories high; and they get some 1,500 to 2,000 children to attend. They are really furnished up and replenished most tastefully and handsomely, and the rooms are remarkably healthy and airy. Go into one of these crowded rooms, containing 500 children, and as far as fresh air is concerned, you may almost as well go into the airiest drawing-room or saloon in Edinburgh. And the training of children in these schools is admirable. Why, every little boy in any of them has the idea that he will some day be the President of the United States; and why should he not endeavour to become a great man?

The whole training is well fitted to develop, not only the mental faculties, but to inculcate the duties of citizenship. There is an energy and vigor and an apparently precocious thoughtfulness and free out-spokenness, in even a boy of the age of twelve, that makes him appear already a little man. They must be debaters; and even the political questions of the day are often debated under the management of the schoolmasters. This is the training which these children are to a great extent undergoing for American citizenship. As to another part, the Christian part of it, how is this managed? It differs exceedingly in different States, and districts; and it would require a whole night to go into the discriminating differences, and I can scarcely attempt to scratch even the surface. But here let me advert to the interference of Popery with our common school system. The Americans, some twenty or thirty years ago, thought of Popery that it was an effete, antiquated thing, come over from the old world, that would soon be dissolved and disappear in their free land. It had been found, however, a tougher thing than that, and a harder bone to be digested. They gradually began to find out that, for the Papists began to play a strange game, under the pretence of liberty of conscience, right of citizenship, and all that nomenclature which Papists know so well how to employ when it suits their purpose. (Hear, hear.) But liberty of conscience coming out of Popery is like the icebergs of the North Pole coming out of the heat of the solar beams, or the flowers, and fruits, and stately palm trees of the tropics springing out of the ices of the North Pole. (Applause.) The one is as true as the other. The American citizens, however, believed them at first. Practically they said, We won't interfere with another man's conscience, and so on. And by and by the Papists take them in and say, These schools interfere with our consciences; and they did it so slyly, that some of the directors and board of management of the schools so far con-

ceded the point before they were fully aware what they were doing. And I had the curiosity to bring over two old school books to exemplify the kind of thing they did deliberately before people came to be aware of it. In one of these school books there was a section upon Martin Luther; and they said, There are things there that are distressing to our consciences; but the book is stereotyped; and great numbers have been thrown off; what shall we do? It would be a terrible loss to sacrifice the thousands of printed volumes and the stereotypes. Oh, but you can blot out the thing of which we conscientiously complain. Now, just look at the way they have blotted or blackened the obnoxious pages or paragraphs of the book (holding up a school book with the page blackened with ink, amid the laughter of the Assembly.) The next chapter he exhibited was a long one, and two opposite pages of it are of such an odious kind to the Papists, that they have pasted them all together, so as to form one thick leaf (holding up the pasted leaf, to the amusement of the Assembly.) That was on account of the allusions to Cranmer. Then there is the famous speech of Chatham on the American war, in which allusion is made to the Popish atrocities. That sentence is blotted in the same manner. In poetry, too, the system is adopted. In Goldsmith's Traveller there is a couplet blotted out (holding up the book amidst renewed laughter.) People at last began to say, "Our children bring home black-patched books;" and they thought that looked rather odd; but, not to break up the stereotype in the next edition they simply broke up that part of it which contained these sections; so the next edition comes out with a white blank leaf, or white blank spots here and there, in this way. [Here the reverend Doctor held up another specimen with the pages blank, amidst cheers and roars of laughter.] So that with this blank or spot leaf it was not so odious to the eye as the black patch, as you might think some one had stuck in the page, did the paging not show the real state of matters. Well, all this was going on, and American citizens began to think there was something under this; and by and by the Papists began to speak of the use of the Bible in the schools as an offence to their consciences. We have no objection to the Bible. You may read it as much as you like, of course. It is the interpretation you put upon it that we object to. Well, so far to meet the humor of the Papists about this, they entered into this arrangement, that henceforth, at the opening of the school, a chapter of the Bible should be simply, but solemnly, and reverently read, without note or comment, by the master or mistress, and the Lord's Prayer rehearsed to them; so that it was agreed there could be no reasonable objection, since the Bible is not a sectarian work, or Protestant work, but a Christian work, designed for the instruction of the world. I allude to these things because it was in this stealthy manner the Papists came to unmask what was really a religious system, and evacuate it of its more special religious instruction. Still, the Papists would not be satisfied till the Bible were banished altogether. When it came to that, in some cases the thing was done; but being left by the State to the local boards to do as they thought proper, they generally said, you Universalists, Unitarians, Baptists, Methodists, Episcopalians, Presbyterians, and all other sects, you all believe in the Bible and nobody

can object to the Bible being read in the school without note or comment. And, in fact, nobody did object but the Papists. Even the infidels and atheists did not usually at least object to it, as they thought it would teach their children good morals. But nothing satisfies the Papists but the Bible must be banished altogether. The Americans, as a body, could not stand that. They said, "If you are so much against the Bible, it must be because the Bible is against you, and we cannot stand that." (Hear, hear.) Even the great statesman Webster comes forward to defend the Bible as a part of unsectarian instruction to be established in the schools. Then he lays it down as a principle that Christianity is an integral, component part of the American constitution. This flows through the State; and now it is growing up to be the dominant dogma. We do not ask foreigners to come to us—they pitch themselves on us whether we will or no; but if they come and submit to our laws and become American citizens, they are welcome; if otherwise, we must see to it that they shall not be allowed to subvert those free institutions, set up at the cost of our fathers' blood, and under which we have so flourished. They lay it down as a principle—I mean the great bulk of the real living mass of American citizens lay it down as a principle—that the Bible is the corner stone of the American system—that the Bible is the foundation of American citizenship. It is repeated by the thousands and tens of thousands of the American citizens, that the Bible in the vernacular tongue in the hands of every man is Americanism. Therefore, whoever wants to be an American citizen, must submit to the condition of an American citizen. Hence, they are bound and resolved that the English language shall be permanent amidst all the Babel of tongues. No man can attain to office in the State, unless he can transact business in the English language. There is a strange transformative process going on yonder. For the first generation you have all the old medley of tongues—quite a Babel of them—with the ten thousand varying habits and prejudices of their different sects and nations; there they get up their own newspapers, get up their own journals, their own discussions, their own Bible, through a whole variety of tongues. Ah! but the children—they mingle with other children, and the children all hope one day to be magistrates, governors, and presidents of the United States. "What! are we to be shut out?" "Yes, unless you learn the English language—unless you come to the common school, and there read what we learn on history, the principles of our constitution, on true, Christian morality." Well, it is perfectly astonishing with what power and rapidity this process is telling; how it is melting, and fusing, and moulding down these strange heterogeneous masses. Generally the great bulk of them are moulded down in the second or third generation, and all the Babel of tongues disappear; and if not thoroughly Christianized, they are undone with regard to German Pantheisms, and Irish Poperies, and such like, and therefore open to something better. Then the Papists found they could not drive the Bible out of the schools; and I am happy to say it is but from a very small fraction of the schools the Bible has been excluded. And now, almost everywhere they try to make up for the deficiency of religious instruction in the schools, by insisting on parents being more dili-

gent—by insisting on Sabbath schools becoming more vigorous, and productive of spiritual fruits, and parents helping to educate them, so that they might make up by Sabbath school instruction and parental instruction for that which most of them would like to see given in the common school; but to the comparative exclusion of which they had submitted for the present under very peculiar and exigent circumstances. And then, in numbers of instances, private and parochial schools are voluntarily established and supported, in which an out and out religious education is given. I have no doubt, from what I have seen, that the great bulk of the Christian people of the United States are determined the Bible shall never be shut out from their schools; and that the rising tendency is, to require not only that it shall be read, but also to have it fully explained and enforced as to its great leading truths. That is the disposition chiefly developed. The Papists next turned round, saying—since you won't drive the Bible out of your schools, give us a share of the public money, and we shall set up schools for ourselves. By this time the American citizens began to suspect the Papists. Some one wrote a good book on the conspiracies of the Papists against the liberties of the States. Aye, they raised questions—they pose them with questions yonder now. You will find the day is not far distant when it will be put in such a manner as to bring out a caricature of what the effect is of experimenting on American citizenship. "It is said," they say, "that your Bishop so-and-so, and every other bishop, have taken an oath to a foreign sovereign. How can a man be a true American citizen, and have sworn allegiance to a foreign despot? It is impossible. You must either abjure your oath, or abjure your citizenship." That is the alternative begun to be put now; but they won't mince things yonder when they once begin. (Laughter.) They will even go ahead with it, and through with it, and will not be deterred by bugbears and shadows. One of their great writers, in substance, has said:—"America was asleep; but it was the sleep of innocence. We were unsuspecting; but there were traitors within our gates. If a foreign power has begun to be afraid of the young giant lying in his cradle, and sent a covey of serpents to lurk in the cradle along with him, and poison him, they will find their mistake. They will find soon that this young giant will put forth his energies, and nothing will deter him. No admiration of the speckled covering of the snakes, and no fear of their deadly sting, will deter him from giving them a fatal grasp." (Applause.) Now then, they said, let us have a share of the public money for schools for ourselves. Next, they wanted to starve the Protestants by taking the Bible from them, and then a share of the Protestants' money to help them to stuff their own children with all the superstitions and abominations of Popery, with its relentless intolerance, thus sapping the foundations of Protestantism, and entrenching themselves behind the bulwarks of their own apostate faith, whence also they might batter down the free institutions of America. The Americans soon noticed this, They said, "Have as many schools of your own, at your own expense, as you please; and if any man will hurt or annoy you we will protect you; but you must not set up anti-American schools at our expense." The Papists bullied about getting back their

share of the public money, according to the number of children they would reach. The reply was, that they might get back the share they had themselves contributed, but that was so small that in the common school system they actually got each twelve dollars for one. It was found, moreover, that in the taxes for pauperism the Papist generally got back ten or twelve times what they contributed, besides supplying their jails. They said, "You are rather a costly set. It is rather bad to ask us to pay you for making us pay ten times more for keeping you from starvation, and for putting you in jail. (Laughter.) No, the Americans have resisted that, and I believe they will resist the Popish application utterly. Would that Britain could take a lesson in this respect from America. (Applause.) Then our Maynooths would be down to-morrow, and cast at once and forever to the bottom of the sea. (Hear, hear.) We have many lessons to learn in these matters yet. Why, I may mention in passing, as a singular characteristic of America, that in New York there has sprung up a new sect lately. It calls itself the "Know Nothings." What the whole of their object may be, nobody well knows; but the result of their establishment proves this, that this class are striving very much to counteract the insidious underworkings of Popery. (Hear, hear.) And they show it in many ways. They go quietly to elections—nobody knows about them; and of late it has been found that no man under Popish influence is getting into power and authority. Not long ago (just to show the working of the thing,) a man in New York began to preach openly in the streets and elsewhere against the Papacy, and some of the Papists, just as in Ireland and other places, began to hoot and pelt the man with mud. When this was heard of, in due time a great number of these "Know Nothings" got into the crowd, so that for every Papist there was a "Know Nothing." Well, the Protestant man went on expounding Popery, while the Papists, as usual, began to hoot. Suddenly, every Papist got a firm thwack on the side of the head with the most thorough American gravity—(great laughter)—coupled with such words as these: "Sir, this is a free country; every man is entitled to speak, and, sir, when the man is done, if you want to answer him, we will see to it that you get justice." Well, if it had been only one or two who behaved in this manner, they would soon have been overpowered, but the Papists, seeing the apparent ubiquitousness of these Know Nothings, were glad to give in. (Cheers.) They tried it again and again, however, but always with the same result, so that ere long full liberty of speech was established in the free city of New York. I do not know whether we could imitate this or not at home—(laughter)—but, at all events, the plan has proved quite successful over the water. (Hear, hear.) Now, with reference to Popery in America, the general conclusion is, that in America it is undoubtedly to find its grave—(applause)—its influence is unmistakably on the decline, its power is melting away. When the Popish Nuncio was sent to America, the Americans were ready to receive him because he was a stranger. He was entertained in high places; but it was observed that the President of the United States did not think proper to invite him to dine with him; and this was no doubt a part of the sound policy of the United States in reference to Popery. (Hear, hear.)

At last they began to find him out. He began to interfere in many things. The bishops were striving hard to get the whole ecclesiastical and charitable property of their own body into their own hands; and while many of their people were passively but reluctantly assenting, others stoutly asserted their rights as American citizens, telling the bishops, &c., to keep to the spiritualties, and let the laity, as heretofore, manage the temporalities. When the Nuncio came, he took the side of the bishops; but although he coaxed, and flattered, and threatened, they would not yield. They began to ask, "What sort of a man is this?" and by and by some of the Papists themselves began to tell him "You will better get about your business as soon as possible." The Protestants began to be thoroughly roused, and at last the Nuncio had to take flight from New York. He concealed himself in a house for some time, in great trepidation; and at last, by means of a steam-tug, he was smuggled into the British steamer which was to carry him away from the States—glad, indeed, to get away on any consideration. This is the way they deal with Popish Nuncios, the emissaries of Popish tyrants, in nobly free and energetic America: and this is the way, too, they would treat the Cardinal Wiseman himself, if he went there. (Applause.) I might go on referring to many other subjects connected with the history and social economy of the States, illustrative of the remarkable energy of that people, if time permitted. That extraordinary energy is manifested in everything they undertake. This energy, stimulated by the want of laborers, has led to the invention and employment of machines of every conceivable kind to abridge the labor of man; and the same energy manifests itself in all directions, in the accomplishment of all objects, and by all classes of society. I was much surprised, on one occasion, in one of the chief schools of New York, on being introduced to Professor So and So—a lady. I began to think what she could be professor of. (Laughter.) Music? No; nothing of the kind. I observed in the room a huge black board, covered with a forest of algebraic characters. It was, in fact, a complicated problem in the differential calculus. And I afterwards found that this lady was professor of mathematics, and, consequently of the differential calculus—(laughter)—and as modest and unpretending a person as I ever met with. (Applause.) They carry it sometimes, perhaps, too far for our country; for they have set up medical schools for ladies, in which females are taught to become professors and medical practitioners. (A laugh.) They carry the principle right through. I don't know whether we can go into that here; but I may observe that I believe three-fourths of all the teachers of the United States are females; and right good teachers do they make. (Applause.) There is a spirit of vitality and stir throughout the whole scholastic system of the States. There is in many of the States an annual convention of schoolmasters and schoolmistresses; and they are in the habit of perambulating some of the States in the same way as the British Association does with us. They fix upon some town at which to hold their convention, and forthwith they are plied with invitations, and the people throw open their houses to them. At these conventions they discuss all kinds of educational questions, the male and female teachers and professors taking part in the discussion; and they discuss the

topics introduced in a way that is really profitable to all parties. In regard to their religious societies, I must say one word; because, though later in the field than those of Great Britain, it is quite amazing to witness the energy displayed by them. In fact, the energy which they have infused into these bodies is prodigious. (Applause.) And I hope the day is coming when every one of our committees connected with Sabbath schools and Poperly, and other matters, will open up a correspondence with our brethren across the Atlantic, as to the good to be found in both systems, and in order to establish a system of cordial reciprocation. (Renewed applause.) Of this I am certain, that you will receive a right hearty welcome. Among the religious societies which they have, I may, for instance, state that they have a general Home Missionary Society, supported by various evangelical denominations, apart from the missions of the different churches, and that this society has an income of about \$200,000. They have set up numbers of new churches in destitute places, and have gathered some 120,000 members into them who did not attend church before, representing upwards of half a million of the people. Then their Bible Society spreads out over all the globe, generously aiding new translations and all missions, just like the British and Foreign Bible Society, and possesses an income about as large. (Applause) Then they have religious tract societies, with an income of \$400,000, and a vast staff of agency, which, during last year visited nearly half a million of families, sold nearly half a million of purely religious works, granting a hundred and fifty thousand more, and praying with them and instructing them at the same time. There is also the Sabbath School Union, with a large income and a vast body of agents, who go about and establish Sabbath schools through all the destitute places of the land, and establish Sabbath school libraries. They have already five or six hundred agents engaged in this glorious work, many of whom are students of theology. Their superintendent makes a point of going round the theological seminaries at the end of each session, with a view of retaining such students as may be willing to visit districts that are assigned to them; and their experience is, that this is a training for the ministry which is invaluable, besides the good which they may affect among the population amongst whom they may be for the time located.

They say that young men in this way become acquainted with the different classes of society, with the different temper of individuals, with the wants of the people, and so forth; and that any rusticity which may be about them is in this manner rubbed off. The young men generally come back with an enlarged missionary spirit, and with a great deal of practical knowledge; and they acquire a spirit of self-confidence, from having had to trust to their own resources, and also with a spirit of self-diffidence, looking up to God; and I may state, that the annual receipts of the Society amount to \$254,000; they employ 323 missionaries, and they have established during the last year as many as 2,000 new Sabbath schools, with 8,000 teachers and 60,000 children. (Applause.) They have sold Sabbath school books to the amount of \$40,000. If time permitted, I could give you somewhat similar results with regard to other great societies such as the American Missionary Association; the American Board

of Foreign Missions, with its income of \$300,000; the Foreign Mission Board of the Old School Presbyterian, with its \$160,000; its Board of Publications; the American Christian Union, with its \$75,000, and energetic agency in counteracting the plottings of Rome in all lands; and many, many other societies, both for home and foreign objects, the details of which are in my possession, and which I regret it is utterly impossible at this late hour to enter upon. My impression with reference to the whole is, that we have a great deal to learn on these subjects in Old Britain from Young America, as to the ways of carrying on our enterprises more energetically. But one word as to a society unique in its conception and design. It is the Jewish Agricultural Society for Palestine. In it I felt interest. They have sent missionaries to Palestine, and they have sent a variety of ploughs and pumps, and other agricultural implements of the most improved descriptions, with a view to show the natives how to cultivate the soil. They have succeeded in conciliating the Jews in a way they were never conciliated before, insomuch that the Jews come to them for instruction in a way they never did before. (Applause.) But I must, sorrowfully, for the present, omit all details respecting this and other most important societies and agencies for the promotion of social reform, and charitable and religious enterprise. As stated at the out set, the whole subject is one of such vastness that it is impossible to go into it except in fragments. Enough of the few scraps now furnished convey a general impression of the multifariousness of the salutary operations in that great land, and the buoyant energy with which they are conducted. One would just say, in a few words, that as you look at the Eastern States, and witness the extraordinary activity and enterprise of the people, you feel that, in new and more favorable circumstances for unchecked development, they are just ourselves after all—(applause)—even the great and wondrous Anglo-Saxon race, under the predominant influence of Christianity. And the only simile I can think of to bring out my ideas on the subject is, by referring to the lakes of North America. These waters, gathering from all sources, come down in a mighty stream to the St. Lawrence; they roll on; they then enter the rapids; and thence, intermixed with new elements, roll on, and we next find them tumbling over the cataracts of Niagara. There they are tossed about in a seething cauldron; and, after having gone through a filtering and purifying process, emerge from it a noble stream, spreading themselves into rivers and lakes, carrying a fertilizing influence with them, and bearing on their bosoms the treasures of a mighty empire. As regards those Eastern States, they are, I say, after all, a great branch of our Anglo-Saxon race—not like the old stream, which, after ages of gathering and tossing, is now comparatively quiescent, and rolling on with a majestic sweep; but rather the same might stream in the rapids. And then, rushing with impetuosity westwards, and reaching the summits of the Alleghany mountains, down it comes tumbling over into the Valley of the Mississippi, like a mighty cataract, stirring humanities, destined thus for some time to be tossed to and fro, amid reeking vapors and surging billows, till all that is foul and pernicious is precipitated to the bottom; and out will it flow in due time, a noble stream, diffusing the verdure and fertility of truth, and goodness, and righteousness, unto future

ages of time. (Applause.) I must now, however, pass into Canada; and, late as is the hour, must say a word or two upon it, however brief. I confess, before going there, I did not adequately understand the nature of the country, though I had read a good deal about it. When passing from Detroit, for instance, eastwards to West Canada, and coming suddenly upon a city called London, I thought I had certainly awoken from a dream! What! is this Canada West? It was associated far more in my mind with untilled forests, and all kinds of wild beasts. Passing along these, burst upon me one of those noble views which, in the course of the journey, are to be seen of this city. I said, What is this? London, was the reply! It is certainly not so big as the old London; but really it is a striking and noble looking city, with 10,000 inhabitants. It is really most extraordinary to find such a city in the midst of what was the bush; and, what is better still, I subsequently found its inhabitants a noble Christian people; but this is not all, for there are others which come upon you. For example. Hamilton, on Lake Ontario, with a population equal to that of Perth, though only about twenty years ago it had only a few huts. It is as fine a looking city as the Fair City itself, and is surrounded with noble hills and lakes. Then you come to Toronto, Cobourg, Kingston, Montreal, and other cities—in short, you are completely taken by surprise by the magnificent succession of growing cities, with their fine public edifices, and bustling commercial activities, that burst upon the view on all hands. After paying a high compliment to a work published by Mr. Lillie, on the growth and prosperity of Canada, as throwing more light upon Canada than a thousand other volumes which have been written on the subject, and earnestly recommending that it should be republished here, for the instruction of our countrymen, the reverend Doctor said, that there was not a nobler territory than this out of Great Britain and the United States, and that Canada West was one of the most promising parts of the British dominions, in every respect, with reference to its capabilities and resources, as well as the social comforts, Christian character, and rapidly expanding intelligence and energies of its inhabitants. It is colonized mainly by British people, with free institutions, of which they have proved themselves in every way worthy. Its growth, under every aspect, has been proportionally as rapid as that of the United States, and that is unprecedented in the previous history of the world. Education, as well as agriculture, commerce, and everything else bearing on the improvement of man, are making vast progress; and that being so, let us as a Church specially cherish it. West, or Upper Canada, is almost Presbyterian; and it is very much Free Church Presbyterianism. (Applause.) They have already, I understood when there, sent home money to get out three Presbyterian ministers. In many parts they have already enough of money, and soon will have in all; and their only want will be that of men, although they will not long have even that want. Let us cherish that Knox's college of Toronto. It is declared to be a noble institution—indeed, it is so already. (Applause.) They have a fine set of students there under Dr. Willis and his colleagues, of admirable spirit; and they go out in the summer months and act the part of missionaries among the settlers. One is delighted to meet with such fine young men. Let us, I repeat, cherish that college. It is worthy of

being cherished; and in a few years you will find you will be saved all trouble in sending out men and money to Canada; nay, the probability that you will find by and by that your favors and liberalities will be returned, to you a hundredfold by a grateful people. In East, or Lower Canada, Popery, as is well known, prevails, though it abounds in Montreal and elsewhere, with thousands of as noble Protestants as the world contains. Had there been time, I would have availed myself of this opportunity for making a reference to some of the Protestant missionary societies in that province. I meant to have said a word, for example, upon the French Canadian Society, a thoroughly evangelistic and catholic institution, whose agents labored amongst the Roman Catholics, and whose constitution was of the most catholic character, so that all could unite in its labors. It was a society eminently worthy of being supported. On the south side of the town, at Grand Ligne, there is another mission, which is under the influence of another denomination. Perhaps our Popish committees could not do better than put themselves in communication with the noblemen and agents connected with these societies, and thus let us riddle ourselves into one another—a laugh—and become an empire not only in name, but in action and in brotherly love. (Applause.) The men who have gone from this country to Canada are noble-hearted men. What a fine specimen have we, for example, in Dr. Burns, of Toronto—applause—a man who has more energy about him than many half a dozen young men. He is possessed of the utmost muscular energy and brain energy, and never seems exhausted; and proximity to him would put any hundred idlers quite in motion. (Laughter and applause.) His work yonder has been great. I lament that time and strength will not allow me to enlarge on this important theme; but others will, I trust, present themselves; and the re-publication of Mr. Lillie's work will accomplish much of what I had intended to have done. Only I cannot close without saying that the cordiality with which my visit was received by Christians of all evangelic denominations was only a second edition of that experienced in the United States; the enthusiasm of our public meetings the same; while there was a spontaneous manifestation of liberality towards our mission. The Lord has yet great things in store for Canada. Returning once more to the United States, there is one thing in connection with them, and with my visit to them, to which I would like to refer, as of exceeding importance to the cause of Christ. On the occasion of my first meetings in Philadelphia and New York, the idea originated with some of the noble minded men with whom I was brought into contact, of having a missionary convention, consisting of individuals interested in all enterprises for the advancement of the cause of Christ, for the purpose of discussing practically all missionary questions.

Although the being present at the convention would prevent me from visiting Nova Scotia and New Brunswick—places which I was most anxious to visit—yet, as this proposed meeting was the first of the kind that had been held in the States, although it will not be the last, I felt that I could not be absent. Well, then, nearly 300 ministers from all the evangelical denominations were present. Two days, viz:—4th and 5th May,

with two sederunts each day, were spent in discussing the subject for which we had convened. I would to God we could transplant the spirit of that meeting into all meetings of Christians. All met at first in a spirit of trepidation and misgiving, as nobody expected full harmony. But when these men of all ages and denominations came together, and began to speak of Christ's work—the work of the evangelization of the nations—it was astonishing what a spirit of love, which really was latent all the while, sprung forth into vivid manifestation amongst all. (Applause.) One venerable man, at the close of the last meeting, said, "I never expected to see the like of this. To my mind it is a dawning of the millennium. I am old, and tottering to the grave; but if such a meeting takes place next year, as I hope will be the case, I shall be there, suppose I should be carried." (Applause.) And so every one felt. Many of the questions we did not undertake, from want of time. All spoke freely as Christian freemen. Differences of judgment on various points there were; but these were expressed in such a tender, loving spirit, that many had their judgments rectified, or enlarged, or confirmed. Each topic being fully discussed, in the end there was a deliverance, upon which all the three hundred unanimously concurred. Here they are:—

1. To what extent are we authorized by the Word of God to expect the conversion of the world to Christ?

Resolved, That without entering into any definition as to the technical meaning of such a term as conversion, and without entering into any statement as to the times or succession of antecedent events, the Convention rejoices in testifying their simple, heartfelt, undoubting faith in the emphatic declaration of God's inspired word, that "men shall be blessed in him" (Jesus Christ); "all nations shall call him blessed;" yea, that "the whole earth shall be filled with his glory."

2. What are the divinely appointed and most efficient means of extending the gospel to all men?

Resolved, As the general sense of this Convention, that the chief means of Divine appointment for the evangelization of the world, are—The faithful teaching and preaching of the pure gospel of salvation, by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ, accompanied with prayer, and savingly applied by the grace of the Holy Spirit—such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of the whole written word of God—the preparation and circulation of evangelical tracts and books as well as any other instrumentalities fitted to bring the saving truths of God's Word home to men's souls, together with any processes which experience may have sanctioned as the most efficient in raising up everywhere native ministers and teachers of the living gospel.

3. Is it best to concentrate laborers in the foreign field, or to scatter them?

Resolved, That while this convention fully accord in the propriety and desirableness of diffusing a knowledge of the gospel, as far as circumstances admit, a providence of God may indicate, by means of a duly qualified and unrestrained itinerancy—they yet fully accord in the propriety and desirableness of seizing on strong and commanding stations, more especially in countries where hereditary concentrated systems of error have long prevailed, and there concentrating a powerful agency, fitted by harmonious co-operation to carry on the different departments of the missionary enterprise in such a way as to constitute them, by God's blessing, emanative sources of evangelizing influence to the surrounding multitudes, as well as the most efficient means of perpetuating the gospel in purity to succeeding generations.

4. In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

Resolved, That considering the vast extent of the yet unevangelized world of heathenism, and the limited means of evangelization at the disposal of any of the existing evangelical churches or societies, it would be very desirable that, with the exception of great centres, such as the capitals of powerful kingdoms, an efficient pre-occupation of any particular portion of the heathen field, by any evangelical church or society, should be respected by others, and left in their undisturbed possession,—at the same time acknowledging, with thankfulness to God, that heretofore there has been practically so little interference with each other's fields of labor.

5. How may the number of qualified laborers for the evangelization of the world be multiplied and best prepared?

Resolved, That in the absence of sufficient data to give a full deliverance on the subject, this Convention cherishes a deep conviction that, in order to the multiplication of suitable agents for the heathen mission field, ministers of the gospel must strive more vividly to realize in their own souls the paramount grandeur of the missionary enterprise in its relation to the glory of God, as manifested in the design and consummation of the whole redemptive economy, and as the divinely appointed and divinely commanded instrumentality for the regeneration of the lost and perishing in every land, and then strive habitually, through prayer to the Lord of the harvest, who alone can truly raise up and send forth laborers, as also through their public and private ministrations, to stamp similarly vivid impressions on the minds of Church members, and especially Christian parents, Sabbath school and other Christian teachers, who may have it in their power to train up the young in simple dependence on God's blessing, to realize the magnitude and glory of the work of the world's evangelization, and be led to consider personal dedication to the work as the highest of duties and noblest of privileges. Moreover, that for the due preparation of candidates for the foreign field, it were very desirable that provision were made in our theological seminaries generally, for bringing the nature, history, and obligations of the missionary enterprise before the minds of the students, or what may be briefly designated a course of evangelistic theology.

6. Is it expedient to hold a meeting such as this annually?

Resolved, That a Convention similar to this will meet next year; that a committee, consisting of gentlemen of New York, representing the various evangelical churches be appointed to make the necessary arrangements, and that the chairman appoint that committee.

These were but preliminary topics; others were in store, but could not be reached for want of time. The meeting was so blessed, that every one said—"We must have a meeting of the same kind next year—why should we not all be as one in facing a common enemy?" And so it was resolved that a similar meeting, with a similar object, should be held at New York, in May, next year. One other subject before I conclude. It was with something like fear and trembling that, at the outset of my visitation, allusion was made to the existing state of feeling between that country and our own. I knew there had been sores and exasperations on both sides, and it is there as it is in this country. I hold that the predominant element yonder is a noble Christian element, and is every year becoming more so. And we know that is the predominant element in Great Britain too. Surely, should not "like draw to like?" And by drawing closer the bond in regard to the great things in which we agree, is the only way to come to an agreement on the small points on which we differ, not all standing aloof till some thread or patch is removed which some one does not like. Another says "Ah, but I like it," and they get angry with each other. But it is by meeting together on those great things upon which we are agreed that we shall get rid of these threads and patches. (Applause.) It was when a feeling of this kind was being experienced that I, feeling I was at home, and among a generous people, ventured to say, "Old sores should be old sores, and past exasperations should be past. The men in America who fought the battles of independence have gone to their graves; and we in Britain are not responsible for what our fathers did, unless we take them up and defend them. You are one with us—we are ready to forgive and to forget." Expression was also given to the sentiment that "Great Britain and America are like mother and daughter, and that substantially they have in their hands, in the marvellous providence of God, the destinies of the nations of the world; and surely this is not a time to fall out by the way at such a crisis in the world's history as the present." No sentiment

was uttered throughout the States to which a more thorough response was given than to this sentiment. And on this side of the water, the real British heart will, I am sure, re-echo the sentiment back again to the American shore. (Cheers.) I found that this was no passing ephemeral feeling, but that the really Christian-hearted men in the States have long been thinking that they ought to draw closer to Britain, and that both would be better for it. There are on both sides great social evils. Instead of taunting each other with these, and getting angry, let us set about their correction, in our own several ways, and in forms adapted to our varying nationalities. I am satisfied that there is rising up in America a spirit of a high and noble kind, which will ere long work out the solution of certain great social problems, which have hitherto baffled the wisest, both there and here. (Cheers.) I say that, and if there were time I would exemplify it. But I found that this sentiment of the necessity of a closer union between that new country and the old country was really a popular sentiment among the wise and the good in America. They write and speak of the "glorious, fast-anchored isle"—a fine expression, indicating a heartiness of good will towards this country. I found that the generous-hearted Americans have something like a pride in looking back on the old country. It cheered one to find this everywhere. And should we, then, not come to understand each other better, and love each other more? In Canada, too, I was delighted to find that there was a prevailing feeling of loyalty the most intense. I believe there is not a people in the globe more thoroughly contented at this moment with the sway of Queen Victoria, than the natives of Canada. (Cheers.) And yet, at the same time, there is a growing feeling of kindness towards the great people of the United States; while, on their part, that feeling is generously reciprocated; and both concur, on great, broad, common grounds, in looking benignly across the Atlantic to their common fatherland. To prove that this is no ephemeral feeling in the States, I find that one of their own most successful poets has taken it up, and embodied it in immortal song; and when a popular lyric poet takes up a sentiment of this kind, it shows that he knows there is a chord in the general heart that will vibrate with it. Well, the heartiness with which one of their most original poets pours out his soul on this point, shows the extent to which this sentiment prevails. Here is a specimen:

Though ages long have passed
 Since our fathers left their home;
 The pilot in the blast,
 O'er untravel'd seas to roam,
 Yet lives the blood of England in their veins;
 And shall we not proclaim
 That blood of noble fame,
 Which no tyranny can tame
 By its chains?

While the manners and the arts
 That mould a nation's soul,
 Still cling around our hearts,
 Between let oceans roll,—
 Our joint dominion breaking with the sun;
 Yet still, from either beach,
 The voice of blood shall reach,
 More audible than speech,—
 We are one.—(Cheers)

“We are one.” One, indeed, we are—The Christian people of America—one not only in blood, but one in language, one in literature, and, what is best of all, one in religion, having a common faith and a common Christianity. (Cheers.) If, then, the United States of America and Great Britain be faithful to one another, and stand side by side in this great crisis of the nations, and shoulder to shoulder, march forth into the battle field of the world, they may, by the right arm of the Omnipotent, confront all the enemies on the face of the earth, whether physical or spiritual, and in the end be gloriously victorious over them all. (Applause.) That these may be the blessed results realized, will, I venture to say, be the fervent prayer of this Church. There is a right principle in it, and the time is coming, not for disunion, but for absolute union. Then, indeed, we shall have Great Britain on the one hand, and these mighty States on the other, constituting a new union, not the United States of America, but the United States of the World. (Applause.) Then let us arise and do our share—let us, the members of the Free Church, do our best. I venture to say, for it is a fact, that there are no people more welcome to America—I found that everywhere—than the Scotch people. Really they know far more about Scotland than, I believe, thousands in Scotland know about themselves. Yes, Scotland has exercised an influence over the orthodox religion of the States, which eternity alone will show. The very *starchyness* and stiff bigotry of some in standing out for little points—even that was overruled, for stemming the torrents rushing past into some boundless ocean of error or indifferentism. One of the invulnerable Christian communities in the States even now will sing nothing but the genuine old Scotch version of the Psalms of David. The very stiffness of the Scotch on these and other points, have been now clearly overruled for good to the cause of Christ; and now that the tide is fairly turned in favor of orthodox, there is no danger of being carried away by the flood of indifferentism. In Philadelphia I could not help being taken aback by the discourse of a venerated minister, at the opening of his new church, Rev. Mr. Wylie. The heads of his sermon consisted of fervid stirring accounts of the sufferings of our patriot martyred forefathers, over the bleak moors and mountain solitudes of our native land, down to the times of the Free Church. It was very striking. And the seminary of Princeton—that is, the college for theological education, with which Scotchmen and men of Scotch descent have had so much to do—what a work it has done in upholding the soundness of the faith! We have lost the old Alexanders, and Millers, and others before them who are gone; but we still have the Hodges, and the young Alexanders, and others. They are indeed very pillars of the faith. It was to me really refreshing to hear a large class addressed by that noble champion of our common faith, Dr. Hodge; and on such a subject, too, as that of original sin, in which Calvinism, or rather Paulism, was so searchingly expounded and triumphantly vindicated. It was also very refreshing to find at Boston that Unitarianism has some time ago not only reached its climax, but passed it, and is now going down the hill. This is the fate which must attend all the other “isms,” of whatever kind, and then the better part will be left behind. I was also much delighted to see that a number of the principle citizens of Boston are now asking the way to this true old Zion, with their faces thitherward. Let us thank God for all this,

and let us also arise and do our part. Others are looking to us, and expecting us to set an example. And why should we not do so? Ours has been a highly favored land from time immemorial downwards. We have been privileged to contend for the great doctrines of the headship of Christ; and surely it will not do for us to deal with this as a mere abstract dogma, and make it have the appearance of a fascinating spell, like the brazen serpents of the Israelites, or the ark of the covenant, turned to superstitious uses—looking to this alone, as if this, absolutely and by itself, could save us. If we do so, God will cast us from Him. If we, as the church of so many and unprecedented favours, do not act up to our duties in this respect, God may refuse our lame and inadequate offering, as He refused the offering of the Israelites of old, and may smite us with some judgments, and say to us, “I will raise up another nation, to whom I will give the honor of evangelizing the world.” (Hear, hear.) It shall be evangelized; but it may not be through you, unless you arise speedily to the right discharge of unparalleled obligations. Let us arise, then, and tarry not in slow delays. Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if, in response to the sighing of the whole creation groaning in uneasiness and pain through long by gone ages, for the times of the restitution of all things—surely, in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, “How long, O Lord, how long?” He who is seated on the throne on high is now indicating by no ordinary signs that He is to arise and assume His great power, and to manifest Himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his royal chamber—about to put on the visible robes of his imperial Majesty, and to take up the unlimited sceptre which his Father has bequeathed to Him. Even now, in the ear of faith, and almost in the ear of sense, we may hear the distant noise of the chariot wheels of the mighty Saviour King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient settled foundations; and there will be mightier upheaving still, and that right speedily—all preparing the way for the new heaven and the new earth, in which righteousness will for ever dwell. And in the midst of these grand, glorious, and consummating scenes, shall we fritter away our energies on endless, petty, paltry questions, not fit to be entertained by men of sense, even, not to speak of men of large Christian understandings, and still larger Christian hearts? (Hear, hear.) The time is coming, and is at hand, when we shall look back and be ashamed at wasting so much precious time, sound strength, sound thought, sound feelings, sound energy, upon questions which, even if they were solved, would be but so many paltry littlenesses in comparison with the mightier questions that bear directly on the establishment of the Saviour’s kingdom over the subjugated nations—questions, too, many of which God in his providence will soon solve and settle for us, if we only wait for it. (Hear.) Let us then arise, with one heart and one soul, and in unison with the whole Christian men in America, in Canada, in England, in Geneva, and the Continent; let us pray that we may be melted and fused into one living, burning, glowing mass, and go forth as “Jehovah’s sacramental host,” carrying forward the

standard of the Great Messiah from one battle field to another, and unfurling His glorious banner, in the assurance that the standard shall not be taken down again, nor the banner of victory furled, until it is found waving upon the citadel of the last of the rebel nations now prostrate at His feet. (Applause.) Ah, then, let us not only pray, but labor with intense, all-consuming devotedness, for the speedy coming of the time when

One song employs all nations; and all cry
Worthy the Lamb, for he was slain for us.
The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From different mountains, catch the flying joy;
Till nation after nation taught the strain,—
Earth rolls the rapturous hosannah round.

—Amen, Lord Jesus, come speedily, amen and amen. (The reverend Doctor sat down amidst protracted applause, having spoken almost 4 hours.)

Dr. SMYTH rejoiced to see that their illustrious friend and brother had returned from his trans-Atlantic voyage in such admirable health, and with such indomitable energy, and with such entire devotedness to his Master's work. He regretted that the Kaffrarian Mission had not been sufficiently considered by this Church on this occasion. The zeal and labors of their missionaries in Kaffraria were beyond all praise; and he hoped it would, on some other occasion, occupy a much more prominent place in the deliberations of this Assembly.

Dr. DUFF again rose and said, that soon after he had arrived in New York he had received a letter from one of those noble-minded Christians to whom he had referred, and quite unsolicited and unsuggested by him, on opening which he found bills to the amount of £500, which were to be appropriated to the mission buildings in Calcutta. He showed the note to another gentleman, who spontaneously gave an equal sum. Dr. Duff had nowhere plead for money. But of their own free will these generous-hearted Christians in New York and Philadelphia were resolved that he would not leave their shores without some substantial acknowledgement of what they were pleased to regard as services rendered to the cause of Christ among them. And so, on leaving New York, where hundreds met in church to commend him in prayer to a gracious God, and from the church accompanied him to the ship, a letter was put into his hand which contained the sum of £3,000 for mission buildings in Bengal, coupled with something like an assurance that this would not be the last. (Cheers.) He might also refer to the efforts which his friends in Glasgow were making during his absence as worthy of all praise. He was not sure about the exact sum, but might say that about £3,000 had been collected in that city for the same object. (Cheers.) He mentioned these facts with the most heartfelt gratitude, as indicative of the kindness of Providence in opening the hearts of Christians to employ their substance for the furtherance of this great and good work. (Applause.) Of all these contributions a full and detailed account would in due time be given.

The Assembly having heard Dr. Duff on the subject of his recent visit to the Northern States of America and to Canada, and having learned that he had received a warm and cordial welcome there, express the hope and the prayer that the visit may be blessed to the drawing of the bonds of friendship more closely between the churches and nations so intimately allied. The Assembly then adjourned.

KIRWAN

OR

BEDINI AND DR. DUFF.

REV. DR. DUFF AND BEDINI CONTRASTED.

Within a few months past our country has been visited by two persons, each celebrated in his way, and creating no little excitement, and each the representative of systems and principles as diverse as the noon of night and the noon of day. The one was the celebrated Monsieur Gaetano Bedini, Archbishop of Thebes, Apostolic Nuncio to Brazil, taking the United States on his way, and so forth.—He came with high-sounding titles; with letters from the Pope, and his Secretary—Antonelli—lauding his talents and his virtues; dressed in full regalia, as brilliant as the plumage of the strutting peacock. These things took for a time with that stratum of humanity with which such things take, and the creature thus dressed up in names and investments, was paraded here and there as quite a character. And such he certainly was, and is, if he yet survives his fright on leaving our shores.—The passage of this magnificent ecclesiastic, through portions of our country is yet familiar to all our people. To make political capital with those who regard the character and blessings of such a harlequin, politicians, here and there treated him with some external marks of respect. But when his true character was made known by those Italians who sought here an asylum from Papal cruelty; when the cry of the blood of the murdered Ugo Bassi, and of those who fell with him as martyrs to liberty in Bologna, proclaimed from the Atlantic to the Pacific that Bedini was their executioner, it was all over with the tonsured Nuncio. The storm commenced on the banks of the Ohio, it followed him across the Alleghanies to Washington, Baltimore, and New York. Finding that the “Veneratissimo” John of New York, had retired from the track of the storm to Cuba, under plea of health, he concealed himself as he could, in secluded parts of the city, till the plan of his hegira was completed. A day or two previous to the sailing of a steamer for England, a few men, muffled, and looking suspiciously around, might be seen crossing to Staten Island, where they were hidden away by some friend, as were the spies of Joshua, in Jericho, by Rahab.

On the morning of the sailing of the steamer, an old “tug” might be seen pressing its way to an adjacent wharf. As it put forth no pretensions to be a boat for passengers, no decent person thought of noticing it. As the noble steamer fired her signal guns for departure, the muffled gentry made their way to the “tug,” which swung from her moorings as soon as they stepped on board. She paddled into the stream. Bedini was smuggled on board the steamer; and thus he passed away from our shores, amid appalling fears and terrors, which made the little hair left by the priestly razor on his head to stiffen into straight lines, and without a solitary being to bid him farewell. We take it for granted that his priestly attendants were rejoiced to get rid of him.

It is said that when he got fairly on board he commenced most devoutly kissing a crucifix; and that when he got quietly seated he read his missal

with race-horse rapidity.—When, during the voyage, the winds of February rolled up the waves of the Atlantic into stormy billows, it is said he manifested great terror. And when he got safely to London he wrote back for our edification, the famous letter of February 17th, to the Archbishop of Baltimore, in which he seems to weep with rage, to pray like Lucifer; to laugh like a hyena, to deny alleged charges so as to prove them, and in which, after gravely informing us that he sent “a number of pictures of the Blessed Virgin of Rimini,” *“the portentous moving of whose pupils”* has rendered it “a picture so blessed and so full of celestial inspiration,” he offers the following prayer to “the Blessed Lady of Rimini:”

“O, may this most powerful mother of the Godman console, with her celestial glance, so many of her children who will seek in her maternal heart the fountain of so many graces! and may she in so many others, also, who, bathed in the blood of her Son, still obstinately refuse to call her their mother, work not the less rare prodigy of opening their eyes!”

This letter should be preserved in every museum of the world, as a fair specimen of the literature of the Roman priesthood—of the progress of the Italian mind—of the animus of Papal ecclesiastics—and as the most wonderful sample of unadulterated balderdash which this age has produced. With this famous letter poor Bedini has disappeared from view; but whether he has gone to Thebes, or has taken some other route to Brazil, or whether he is stirring up the Holy Father to seek redress for his “discourteous and insulting treatment,” which was sufficient to cause “any nation to descend a thousand degrees in the scale of its dignity,” is not known. Only one thing is certain—we shall not soon again see the like of Monsieur Archbishop Gaetano Bedini.

Such was one of the celebrated characters to whom I have above alluded, He came, and he has gone; but the telling lessons of his coming and going remain.

The other character by whom we have been visited, and who has created no small excitement, is Alexander Duff—a simple, untitled Scotchman, a devoted Presbyterian minister; for nearly a quarter of a century a most successful missionary in India; and with nothing but his own high moral character and great eloquence to arrest attention. He came on the earnest entreaty of a noble hearted merchant, without any blood on his hands, and simply as a Gospel minister. He came without any letters from men of high name to men in high places. He needed none. And, from his first appearance in public to the last, thousands thronged to hear him; and thousands were unable to press within the sound of his voice. He had no masses to mutter; his message to all was the simple Gospel, whether spoken in the capital of the nation, or upon the banks of the Hudson, or the Ohio, or the St. Lawrence. He had no schemes of darkness to carry out, no earthly master to serve or to laud. He would enthrone Jesus amid the nations, and in the hearts of all men. And from New York to Washington; and thence, by Pittsburg and Cincinnati, to St. Louis; and thence, by Chicago and Detroit, to and through the Canadas; and by the way of Boston back again to New York—his route has been a constant ovation. Everywhere he was hailed at his coming, and blessed at his departing, by all good men.

The last week of his sojourn among us was the busy week of our religious anniversaries. Who that heard him at the Missionary Convention, before the Christian Union, the Tract and Bible Societies, before the Presbyterian or the American Board of Foreign Missions, can ever forget the thrilling eloquence, and the apostolical zeal with which he urged the various tribes of Israel to go up and to possess the land. Nor were his words finely arranged for the occasion, and elegantly delivered, falling upon the audience like snow-flakes upon the running stream, and forgotten by speaker and hearer at the close of the service. They were words from the heart which all felt, and which will never be forgotten. They were nails driven into a sure place. He there scattered seed broadcast, which will bear fruit long after he has fallen asleep on the banks of the Ganges.

The morning of his departure was one of thrilling interest. He was the guest of Robert L. Stuart, Esq., who entertained him and his friends with princely hospitality. There, surrounded by the family of his host, and a few of his more intimate friends, he led in the morning prayer—a scene never to be forgotten. After attending to a few items of business, he went, with his friends, to a meeting for prayer in the church of the Rev. Mr. Thompson. The church was nearly filled with ministers and people. The services were closed by Doctor Duff in a few simple, sublime words of farewell, and with the benediction. And such was the throng to shake his hand in a responsive farewell, that with difficulty he could enter the carriage that was to convey him to the steamer. But the scene at the steamer defies description. The wharf and the noble Pacific were crowded with clergymen and Christians, assembled to bid him farewell. Many could only take him by the hand, weep, and pass on. Never did any man leave our shores so encircled with Christian sympathy and affection. All felt that that was to be a final adieu, and they mourned most of all that they should see his face no more.

When ordered to the wharf from the steamer, the people sought every where they could catch a last glimpse of him. As the noble boat slowly but majestically moved from her berth, not a word was uttered. Some held up a white handkerchief—some waved a hat, but not a word was uttered. The swelling emotions of all forbade applause or utterance. We looked as long as we could discern his countenance, and then we turned away, praying to Heaven that his voyage homeward, and then eastward, might be as safe and as prosperous as his visit to our shores had been popular and useful. No such man has visited us since the days of Whitefield. And as, amid waving hats and handkerchiefs, and the flowing tears of many, the majestic Pacific moved out from her dock, many exclaimed, "What a contrast is this with the departure of Bedini!"

Doctor Duff has come, and he has gone; and the telling lessons of his coming and of his going remain. And the treatment and the departure of these two men—Bedini and Duff—give the true key-note to Popery and Protestantism, as they are regarded by the people of the United States. A few more Bedinis, and winking Madonnas of Rimini, and Popery will be the synonym of absurdity.—KIRWAN.