

Should there be those who have gone back from their profession, it is surely a high end to win them again to allegiance. In this the influence of a brother or a sister may be of first importance. Probably there has been occasion for the exercise of discipline, and this may have fallen too much to the hand of the pastor, since others may keep back, giving the appearance of prosecutor unfortunately to one whose hands should be held up in this as in all other departments of his work. Discipline, properly enforced, is felt to be punishment of all; nevertheless, too often remarks may be made and sympathy expressed tending to destroy all the moral influence of a church censure. From this it appears what wisdom and love is needed to have a right hold on the heart of one who has gone astray that he may be restored. We aver that it cannot be done without the co-operation of minister and people.

Happy the pastor who sees among the members of his flock marks of earnest desire to know the way of salvation. Delightful labour to win souls for Jesus. There may be, however, cases known to members of which the minister has no knowledge—are these to be neglected? Need we say that it would belie all the profession, however high, of an individual who would take no heed to instruct and save such. Many may be gathered in by the private conversation of godly men and women: remember the case of Bunyan, whose first impressions arose from listening to the talk on divine things of four pious women at a cottage door near Bedford. Farther, the case of the careless ought to weigh on the heart of every one that knows the value of salvation. It requires but little to dispel impressions. The unthinking remark, the thoughtless aspect of a follower of Christ may tend to rivet the chains of sin on those beginning to feel the iron entering the soul. So, then, in the work of God, the royal priesthood, the peculiar people, are to show forth the praises of Him who hath called them out of darkness into His marvellous light. A work of service waits the action of every individual bought with the blood of Jesus. Andrew Fuller has said, "The primitive churches were not mere assemblies of men who agreed to meet together once or twice a week, and to subscribe for the support of an accomplished man who should on these occasions deliver lectures on religion. They were men gathered out of the world by the preaching of the cross, and formed into a society for the promotion of Christ's kingdom in their own souls and in the world around them. It was not the concern of the ministers or elders only; the body of the people were interested in all that was done, and, according to their several abilities and stations, took part in it. Neither were they assemblies of heady, high-minded, contentious people, meeting together to argue on points of doctrine or discipline, and converting the worship of God into scenes of strife. They spoke the truth, but it was in love: they observed discipline, but like an army of chosen men, it was that they might attack the kingdom of Satan to greater advantage. Happy were it for our churches if we could come to a closer imitation of this model!"

BEFORE THE LOYALISTS.

CHAPTER II.—FROM 1598 TO 1608

BY JAMES WOODROW, ST. JOHN, N.B.

In the same year that the little band of Independents organized themselves into a church in Southwark, a neighbor of theirs, a lawyer of some abilities, named Popham, was elevated to the office of Chief Justice of the King's