

and, we hope, an abiding hate, in the heart of British Christianity, to all oppression, cruelty and wrong.

Have we come to an age of retrogression? Is it a time to wax feeble in our protestations against the oppression of humanity, under the garb of religion, and in the House of God, when even in the house of bondage an unusual interest surrounds the subject? Did not the heroic and tender act of John Brown, as, on his way to death, he stooped to kiss a negro child, kindle a fire in the hearts of the brave and the free, far as the deed is known? When some men are moving heaven and earth to accomplish the resurrection of the slave trade—"that sum of all villainies"—and others, are imploring heaven to peal the funeral knell of slavery; are those who have led the van in the battle of freedom, to bow, ingloriously, to one of the smaller demons manufactured in the pandemonium of slavery? Tell it not in Gath, publish it not in the streets of Askelon!!

Our tried and struggling brother Clarke, may feel assured of the continued confidence and prayers of ministers and churches in Canada. The prompt "deliverance" of the church in Hamilton, which we give in the "News of the Churches," expresses the direction of public opinion on the question, at least, so far as we are acquainted with it. Meantime, could there not be a movement to secure means to erect a good place of worship? It is said that prejudice has given Mr. Mucfie, *the use, for nothing*, of a Hall for which Mr. Clarke was asked, on his arrival in Victoria, \$75 a month rent: \$900 a year! Preaching in an incommensurable and inaccessible upper room, under circumstances of the greatest disadvantage; it would doubtless tend to enrage the heart, and to strengthen the hands of Mr. Clarke, if means were raised to secure the erection of a suitable chapel. Then we might hope, that instead of strangling in the birth, the youthful cause in that far distant island, the things that have happened may tend to the furtherance of the gospel.

CONGREGATIONAL INDEPENDENCY.

We have pleasure in presenting our Readers with the first "head" of a discourse preached by the Rev. John Wood of Brantford, at Stratford, Nov. 30th, on the occasion of the Rev. R. Robinson's induction into the pastoral charge of the Congregational Church in that place. Text, *Galatians v. 13, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."*

"I.—The Apostle reminds the churches of Galatia of the liberty in Christ, into which Divine grace had introduced them, "brethren ye have been called unto liberty." He assumes, in this style of address, as he does in all his epistles, that the members of these churches are "brethren"—believers in the Lord Jesus Christ—and not merely *inquirers*, or *moral men*, holding correct views of Scripture doctrine. None can be properly addressed as *brethren* in Christ, until they have given credible evidence of their being "*sons of God*;" and such only can have a right to admission into a christian church; assuming, then, their christian character, he reminds them of the liberty which they enjoyed in the gospel,—referring, doubtless, primarily to their release from the burdensome, and oftentimes painful rites of the Mosaic economy. These the Apostle Peter had described as "a