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WE OUGHT TO OBEY GOD RATHER THAN MEN.

An event that can impress the great lessons of fidelity to conscience, and self-sacrifice for principle, may well be commemorated. With this in view, the services of the 24th of August, in many Congregational pulpits, were aimed to perpetuate the memory of the Nonconformists of 1662, who exhibit to the world the sublime spectacle of a noble army of confessors, who, for Christ's sake, took joyfully the spoiling of their goods. A fitting opportunity was then afforded of asserting important principles connected with the Kingdom of Christ. We trust that the truth was spoken in love. Already these utterances are of the past; that we, however, may aid in giving a prolonged existence to some of the truths rendered emphatic by the glorious example of suffering witnesses, we refer to the grand assertion of liberty of conscience, —and that in defiance of the opposition of men, made by the Apostle Peter, when in the face of the Jewish Council he said “we ought to obey God rather than men.” A bold avowal which shows—

That what we are convinced is true in religion we are bound honestly to carry out. The realm of conscience is sacred. That voice ought neither to be hushed, nor gagged. It is possible for it to be misdirected and perverted; but to follow out the convictions of our inmost soul is noble and heroic. The Word of God as supreme law is to be heard—and heard to be obeyed. The Nonconformists illustrate this great truth. Scripture, spirituality, freedom, were leading ideas with these great and good men. The broad view of obligation to obey God in all matters where they had light, was undoubted. Hear one of them when he says: “It is not, O my soul, a light matter thou art now employed in. It is not thy maintenance, family, wife or children, that are the main things considerable in this enquiry. Forget these till thou art come to the resolution in the main business. It is, O my soul, the glory of God, the credit and advantage of religion, the good of that poor flock committed to thy keeping by the Holy Ghost, thy ministry, thy conscience, thy salvation, and the salvation of others, that must cast the scale, and determine thy resolution.” Another says: “My Lord, I am by Act of Parliament *ipso facto* avoided as dead, if within the time I do not this. I am at thy footstool, I may not do evil that good may come. I may not do this great sin against God and the dictates of my conscience. I therefore surrender myself, my soul, my minis-

try, my people, my place, my wife, my children, and whatsoever else is herein concerned, into thy hand, from whom I received them. Lord have mercy upon me, and assist me for ever to keep faith and a good conscience." Thus to make conscience-work of solemn religious questions, will secure a sweet satisfaction in the moment of death. Let "honesty in religion" be a motto by which we shall steer our course. Honesty will command the admiration of many, and stop the mouths of gainsayers. A stern protest must be made against formalism and hypocrisy. It is necessary now, as in former times. Acting a lie by living in a communion contrary to our convictions, is a life long falsehood. Jesuits may allow a lie of this character, but a God of truth who is without iniquity, never. The recent events in connection with the demise and burial of Sir Allan McNab, quickens our sense of the necessity of educating the public mind up to a full sense of the paramount duty of honesty in religion.

The clear enunciation of truth by Peter proves, that *this faithfulness to God is required in spite of all opposition*. To bask in the sunshine of courtly favour, and to receive the frankincense of praise from our fellow-men, may be pleasant, yet through the toil and strife and agony of resistance unto blood against sin, we ought to follow Christ. When God's will and man's requirements are antagonistic, a choice must be made. The three Hebrews—Shadrach, Meshach, and Abednego—refused to worship the golden image which Nebuchadnezzar had set up. Their answer to the King was "we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from this burning fiery furnace, and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." When Kings, Lords, and Commons in England required subscription to articles, and conformity to ceremonies of which conscience disapproved, a calm, sublime, and thrilling NO came from two thousand pulpits. The authority of "the powers that be" ought to be well understood; let them be obeyed in all matters over which God has appointed them to preside; into the domain of conscience, we firmly hold they have no right to intrude.

" Let Cæsar's due be ever paid,
To Cæsar and his throne;
But consciences and souls were made
To be the Lord's alone."

Earthly powers are not keepers of conscience. The Lord is our Judge, the Lord is our law-giver, the Lord is our King, He will save us. When civil authorities say, thus and thus shall ye publicly worship God or not at all, their will should be resisted even to death. How happy are the people freed from all attempts of that character; to us the lines are fallen in pleasant places. Trial of bonds and imprisonments—nakedness, and peril, and sword, are not to be dreaded under the peaceful sceptre of our Gracious Sovereign, Queen Victoria. Other men laboured, and we have entered into their labours. Then in the face of such difficulties as may require to be met in confessing the name of Jesus, let us boldly, yet meekly, stand up for Him.

We should notice, that *in our obedience to God, the spirit of love is essential to the proper discharge of the service*. Religious work must be done in a religious spirit. This we claim as pre-eminently the spirit of the Noncon-

formists, they gloried emphatically in Christ and His Cross. When brought to the altar of sacrifice, we detect no impatience, no vengefulness of spirit. Their farewell sermons, so far as they have been preserved, set this in a strong light. Listen to one of them: "The sun is setting upon not a few of the prophets; the shadows of evening are stretched forth upon us; our work seems to be at an end; our pulpits and our places must know us no more. This is the Lord's doing; let all the earth keep silence before him. It is not a light thing for me, brethren, to be laid aside from the work, and cast out from the vineyard of the Lord. I know that some will add to the afflictions of the afflicted, by telling the world it is their own fault, and that they might prevent it if they would. Whether this be so or no, God knoweth; and let the Lord be the Judge. Blessed be God, whatever be laid to our charge, this is not, that we are secluded from insufficiency or scandal. You are not ignorant of what things there are imposed upon us as the condition of continuing our ministrations; which, however lawful or expedient they may be in the judgment of many, yet have the most specious arguments in their favour left me utterly dissatisfied with them. I must profess before God, and angels, and men, that my non-submission is not from any disloyalty to authority, nor from pride, honour, nor factious disposition; but because I dare not contradict my light, nor do anything concerning which my heart tells me the Lord says, 'Do it not.' After all my impartial inquiries, after all my seeking counsel of the Lord, I find that I am plainly put to this choice—to part with my ministry or my conscience. I dare not lie before God and the world, nor tell you that I approve, I allow, I heartily consent to what I neither do nor can; but I must choose rather that my ministry be sealed up by my sufferings than lengthened out by a lie. Through the grace of God, though men reproach me, my heart shall not reproach me while I live. 'If our heart condemn us, God is greater than our hearts, and knoweth all things.' Since matters stand so that I must either lose my place or my peace, I cheerfully suffer myself to be thrust off the stage. And now, welcome the cross of Christ; welcome reproach; welcome poverty, scorn and contempt, or whatever else may befall me on this account. This morning I had a flock, and you a pastor; now behold a pastor without a flock, a flock without a shepherd: this morning I had a house, but now I have none; this morning I had a living, but now I have none. 'The Lord hath given, the Lord hath taken away, blessed be the name of the Lord.' Beloved, I am sensible of many weaknesses and disadvantages I am under, which may render a suffering state the harder to be borne; help me by your prayers, and not me only, but my brethren also, with whom my lot must fall. 'Pray for us; for we trust that we have a good conscience in all things willing to live honestly.' Pray for us, that God may make our silence speak, and preach the same holy doctrine that we have preached with our lips; pray for us that He would give supports answerable to our sufferings, and that 'according to our earnest expectation and our hope, Christ may be magnified in us, whether it be by life or by death.'" The spirit breathed in this was no exception to the rule; they were mighty men, imbued with the spirit of their Master. This shone out not merely in one grand act on the eventful St. Bartholomew's day, but continued with undiminished beauty to shine through many years of patient suffering.

We leave off by reminding our readers, *that there are many encouragements to maintain true principles.* Obedience to God must ultimately lead to triumph. We may rest assured that He will bring forth righteousness as the light, and judgment as the noon-day. If God be for us, who can be against us?

A GLANCE AT DR. RYERSON'S "DRAFT."

A "Memorandum" and "Draft" of a Bill "for the further promotion of Education in the Cities and Towns of Upper Canada," were submitted by the Chief Superintendent of Education to the Government in March last, and have been published in the *Journal of Education* for July; from which it appears to us that the friends of the Common School system of Upper Canada have abundant reason for vigilance in maintaining and preserving the non-sectarian aspects of the present system. The existence in our Cities and Towns of a number of children (probably over-estimated) who do not avail themselves of the benefits afforded by the Common Schools, has led to the proposal to provide facilities, through Governmental Legislation and taxation, for "Supplementary Common Schools for Vagrant Children;" these schools to belong to any benevolent society, association, or religious congregation establishing them.

Against this scheme we protest, undismayed by the strange and unstatesmanlike remarks of its author regarding those who may oppose it, thus:—"I know of but one objection which can be urged against the measure proposed, and that is the bald and graceless one against what is called "sectarian instruction." In reply, I may ask, what religious instruction is there which is not given by some "sect" or denomination, and therefore "Sectarian" according to the objector? The objection therefore is against all religious instruction, and can only be entertained by two kinds of individuals (for there can hardly be classes of such monsters), the one infidel, who objects to all religious instruction in itself; the other the shrivelled bigot, who objects to all religious instruction sooner than any should be given by any other party than his own. With the sentiments of neither of these characters can there be any sympathy in the mind of an enlightened statesman or philanthropist."

In the "memorandum" reference is made to the power of religious zeal and benevolence, and the successes which have attended efforts stimulated by that spirit. To this we have no objection, but we decidedly think, that it is unfair to plead the triumphs of free Christianity in support of a plan for the virtual endowment of denominations. To the support by government money of all religious systems, the legalization of the proposal would bring us; it amounts to that. Now, can any man believe, that all the religious bodies on the census have established their claim to be viewed as the means of converting grace?—such the plea of the "memorandum" necessarily implies. And can the State honestly reject any applicant enrolled thereon? We throw not. To concede to denominations the right of establishing schools, and to participate in the Legislative school grant and Local school rates, would be highly prejudicial to the best interests of our country. Thus we would find the war of sects carried into our municipal affairs. The struggle for "connectional necessities" would be intensified and widely extended. We

need not look far to see its effects on the Common Schools, in the absence of those children connected with the denomination establishing the "Supplementary" schools; for the "memorandum" says, "and if any other than poor children should attend such school so much more elevating the influence will be upon the children of the poor, and so much more saving will there be to the municipality on the score of school accommodation." This clearly looks to the respectability of the denominational school. We should like to know what the saving would be when the school rate levied would be necessarily much higher to provide for a largely increased staff of teachers. By this measure the existence of our Common Schools could not but be seriously endangered. While an element of difficulty in collecting school taxes would immediately be felt in the passive resistance of those whose consciences would refuse to sanction the payment of the tax on religious grounds.

Further,—we seriously question the practicability of the plan to accomplish what it proposes. The present schools are accessible to all classes, and are in many cases free, and can it be supposed that the reluctance of parties to attend school, for whose case this bill professes to provide, will be overcome by a movement representing them as "vagrant children." There is too much self-esteem, and true, as well as spurious, independence, felt by the people, even though degraded, to submit to be so denominated and treated. Apart from the elevating influence of the "other than poor children," the power of schools for "vagrant children" in the presence of a liberal system of education, such as we already possess, would be almost, if not altogether, nothing: their efficiency could not be great.

If, after a thorough investigation of the actual state of the population of our Cities and Towns, it is found that a large number of children are neglected, let the most decided steps be taken by the ministers of the various denominations, and the membership of the Churches, together with all true philanthropists, to bring all children within the range of their influence, under the working of our present system. Secular and moral instruction would thus be secured, while the religious element would receive attention by the constraining power of that love for souls which seeks to save the lost. We cannot believe that this power is dormant, if it is, let it be aroused at once, let all who have influence strive to ameliorate the condition of their poorer brethren. There need be no delay, ways are open for doing good to our neighbour: "whatsoever thy hand findeth to do, do it with all thy might."

MISSIONARY ZEAL.

BY THE REV. JOSEPH HOOPER OF OWEN SOUND, C. W.

The task allotted me is to show that missionary zeal, in distinction from denominational propagandism, is the life blood of the church. The expression here used is a very strong one, *the life blood*. If not too strong, it makes the subject we are to consider a vital question. For the developement of the functions and powers, the growth to a perfect manhood, the health and beauty, the very existence, of the church, are considered in the proposition before us as involved in the possession and exercise of a true missionary zeal; or, in other words, a body

of christians possessing but very little of such energy, or cherishing zeal of a spurious character, would be a sickly, powerless, dying community. The term "missionary zeal," literally understood, conveys exactly the idea of that spirit in the church it will be our aim in this short address to foster. Not the exercise of a blind impetuosity—the giving loose to the reins of an animal impulsiveness, on the one hand, any more than the exercise of a cold calculating policy on the other, but an ardent soul absorbing effort on the part of the converted portion of the human family to go where God has commanded, for the special, single purpose of doing that work which he has given us to perform, feeling ordained by heaven to undertake the task, and assured of the divine blessing and help to accomplish the object.

Such a desire to fulfil the divine purposes is of vastly different character from the spirit of denominational propagandism—the former having for its source love and gratitude to a Redeemer, the latter too often self-complacency and pride, or at least, prejudice or mental predilection—the former carried on in humble dependence on the influence of the Holy Spirit, the latter in dependence on one's clear perceptions, logical acumen, and combative ability. The first aiming at the glory of the Deity in victory over sin and misery—the last aiming at honour for a class by a victory in polemics, or the personal aggrandisement of the propagandist. The one cannot be engaged in without personal piety in all its phases becoming confirmed and developed—the other may not only be carried on with but very little if any of the root of the matter in the bosom, but may prove destructive to some of the most beautiful traits of christian character, displacing humility by pride, charity by bigotry, and even sometimes committing the gross idolatry of placing a religious teacher or a creed on God's throne. Time would not permit us to draw further the contrast between the influence of a true missionary zeal on the christian life, and a mere polemic war. We shall confine our attention to the spiritual influence exerted and propagated in the heart of a man or community determined to carry on God's work in the world with persistent eagerness and unflagging patience.

The grand object of the Gospel is to restore fully enemies and rebels in love and allegiance to God, that he may bless them with himself. Among the earliest exhibitions, therefore, of the new birth is the breathing out to God the enquiry, "Lord what wilt thou have me to do?" The redeemed sinner is overpowered by a sense of the immeasurable love of God, and unless he can find some way of expressing his gratitude and adoration, he cannot live—Lord what wilt thou have me do? let me do something for love of Thee, bear something for Him who bore infinite sorrow for my sake! The exercise of self-denying consecration implied in the possession of missionary zeal, is the attempt to carry out this early impulse, and every duty attempted in a right frame of mind is a duty more than half performed, for God delights to help those who long and who try to serve him.

Again, besides the giving up of mind, and will, and heart to God, christianity pre-eminently manifests itself in devotion to the interests of men around. The religion of the Saviour is the religion of love—love to God supremely, and love to others even as ourselves. The man who feels this, has the true missionary

spirit, and in proportion as he engages in the great work of seeking those that are lost, so will he realise more and more the deep woes, the terrible degradation, the gross sinfulness and fearful danger of the human family. His heart must melt as he watches the career of multitudes. Compassion and love will find an increasing number of objects on which to lavish their kind offices, and the heart that renders to these emotions an abiding-place, will become more and more tender as it yields itself to the influence of sympathetic affections.

Further, the exercise of missionary zeal, while kindling and fanning the flame of love, greatly increases the christian's knowledge. How narrow and contracted the views of the poor cottager who never journeyed a dozen miles from his own door, but not more contracted and erroneous are his views of temporal things, than are the ideas about eternal things of the man whose soul never stretches her wings to fly beyond his own little home circle. When, however, zeal prompts him to traverse oceans and rivers, to descend rapids, to scale mountains to follow the Red Skin through his track to his wigwam in the forest, or to trace out through burning sandy deserts the African in his kraal, when he endures the scorching rays of India's sun, or the rigors of a Greenland winter, how enlarged become his views of providence and grace. As difficulties vanish and hair-breadth escapes are afforded, light banishes ignorance, truth destroys superstition, and the blood of Calvary dropping on the sterile wilderness, so crowded with all things unclean, makes of the place that lieth in the power of the wicked one, a garden deauteous as Eden, and blossoming like the rose. Just as the coming of Christ from Heaven to fallen man made angels sing—Glory to God in the highest, because they had glimmerings of glory in the divine character they never saw before; so whenever we take Christ to our fellow men, we learn lessons of divine wisdom, power, and truth, we could never learn in any other way. Oh, who can adore with so much of the true spirit of adoration, who can worship with so much of intelligence, who can sing with such sweet accents, as the man who fights the battles of the Lord and conquers.

The lessons learnt from missionary experience and missionary intelligence, not only show God's glory more clearly, but man's nature more fully, and this knowledge of man in the many diverse positions he occupies, is invaluable to the christian church.

Another result directly traceable to missionary effort, is the increased happiness of the church. It would be next to impossible for an individual to feel that he was either doing good or receiving good without joy and satisfaction, even the *prospect* of proving a blessing is calculated to produce emotions not unwelcome to the Divine being, for Jesus himself was animated and sustained by the joy that was set before him, but when there are successes and tokens for good in the present, the delight is like the jubilee in heaven when one sinner is brought unto repentance.

The man who has great missionary zeal has no time to be miserable. Dr. Harris in his prize essay, *The Great Commission*, relates an interesting circumstance of one of the most devoted servants of God of the last century, Andrew Fuller, who remarked to a friend, "There was a period of my ministry marked by the

most systematic effort to comfort my most serious people, but the more I tried to comfort them the more they complained of doubts and darkness. I knew not what to do or what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India. I felt that we had been living to ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist Mission. The females especially began to collect money for the spread of the Gospel. We met and prayed for the heathen—met and considered what could be done amongst ourselves for them—met and did what we could. And whilst all this was going on the lamentations ceased. The sad became cheerful and the desponding calm. No one complained of a want of comfort. And I, instead of having now to comfort my flock, was myself comforted by them. They were drawn out of themselves. Sir, that was the real secret: God blessed them while they tried to be a blessing."

A further result of the possession and exercise of missionary zeal is, that it secures much freedom from temptation. The heart, and head, and hands of the man of God when full of love to Christ and precious immortal souls, full of plans and purposes of mercy, full with works of faith and labours of love, are too much pre-occupied for Satan easily to gain attention or find a lodgment within the bosom, for his suggestions and allurements to evil. Most Christians when they sin are blind for the time to the heinousness of the deeds, or words, or emotions to which they are allured, but missionary zeal keeps the consequences of evil right before the eyes. The holiest in the Church of God ever have been and ever will be the busiest, for

"Satan finds some mischief still
For idle hands to do."

Another thought is, that missionary labour, zealously performed, necessitates much prayer and strengthens faith. The vastness of the field of labour, the mighty obstacles in the way of success, throw the true missionary upon divine resources for aid. His hope is in God, for if he placed it not there it would very soon die out, and *he is compelled to pray*: and the exercise of this dependance upon God develops, strengthens, and confirms his faith.

The faith that induces him to *undertake* the work, helps him to *keep* at his work, until he has finished his course. And each answer to his prayers, every conversion realised bids him pray again more fervently and believe in the faithfulness of a covenant-keeping God more fully. And does not the missionary labourer learn how little we can do when left alone, and so gain lessons of deep humility; does he not clearly see that no will of the flesh, no will of man can raise a soul to heaven, that it is not by might, nor by power, but by the Spirit of the Lord.

The last thought we shall offer is, that it tends to greater unity amongst Christians. From whatever point men start out to do the will of God, if they pursue that single track they will not be long ere they come in connection with some others who from a different position attempted to reach the same goal, and then they will go on together, each one probably rejoicing in the road that led

him to his present progress, deeming it the shortest, safest, easiest path; but from this point their sympathies, hopes and aims are one; they move on together, till the little streams that separately wafted their missionary barks along, form one broad ocean that bears them and their precious freight of souls to the same haven of Eternal rest. Thus, missionary zeal, which was, as we have seen, the very first development of the Christian life, perfects that life in love, and the prayer of Christ is answered, "That they all may be one, as thou Father art in me and I in Thee, that they may be one in us, that the world may believe that Thou hast sent me."

Would we have life, Christian life, developed in all its beauty and in all its power—would we have the principle of obedience established in our breasts—would we have our love to God and love to man ever thrilling in our hearts—would we have our views of God and our knowledge of our selves extended and enlarged—would we have joy and gladness the characteristics of our lives—would we overcome the allurements of the wicked one—would we have largely the spirit of prayer, and exercise a strong faith—would we be deeply humble and lie safely at the foot of the Cross—would we fulfil the designs of Christ and be one with him—let us go and work earnestly in the vineyard of our God.

SCRIPTURAL TREATMENT OF OFFENCES—*Matt. xviii., 15-17.*

It cannot be but that offences will come; our duty and interest lie in the way of preventing them, so far as that may be possible, and when they arise, of having them scripturally removed. This is necessary to the peace, ay even to the very existence of a christian community: For although the Church of the Lord Jesus cannot and shall never cease to exist, yet any particular community of men calling itself a church of Christ may be broken up and its elements scattered abroad—witness the present state of Asia Minor, once studded with these moral and spiritual luminaries. And it is better such a community should cease to exist, when it has lost the spirit of Christ and become a mere sculptured image without life, than that it should be bolstered up from without by any merely ecclesiastical power. In *Matt. xviii., 15-17*, is to be found the spirit of wisdom in respect to the treatment of offences. May we be able to receive that spirit, and should it ever be required be ready to carry out the directions there given. Before we proceed formally to discuss the subject contained in these verses, we beg to press upon the attention of our readers two remarks, a careful observance of which may lessen the number of cases requiring the application of these rules.

1. *Be careful not to give offence.* In your daily walks among men you cannot but meet with various dispositions and tempers. Some much more ready to take offence than others, but all more or less so. Be careful how you speak and act, and even look. There will be offences enough in the Christian Church even if every one of us were determined, and acted up to our determination, not to give offence. Beware of that recklessness in language, in intonation and action, which seems to say "I care not for the feelings of my brethren, I shall speak as I please and act as I please, let take offence who may." The noble Apostle of

the Gentiles would rather suffer severe deprivation than offend even a weak brother. And surely the language of Jesus may suffice to render our present cautionary advice worthy of notice. "Woe unto him by whom the offence cometh." Resolve then and pray that you may never violate the resolution: that you will ever *carefully avoid giving offence*.

2. Our second remark is,—*Be not hasty in taking offence*. There must always be two parties to a quarrel, and if we are resolved not to be quarreled with, the number of those who quarrel with us will become very small. If some are not sufficiently careful of the feelings of others, there are also some who are so easily offended that a word or even a look, without any intent in the subject of them, will instantly throw them off their balance. These are exceedingly sensitive plants. They tell us their feelings are keen and delicate, which just means that their tempers are yet unsubdued by the melting, mellowing spirit of the gospel. Let us beware of cherishing that microscopic, eagle-eyed censoriousness that is ever on the search for motives and intentions to give offence, where no such was ever intended to be found. If an act that does not quite please us will bear a favourable construction, by all means let us accept of it. It is better always to err on the side of charity than of censoriousness.

Now we cannot but think that if these cautionary remarks were duly weighed and carefully carried out, much, very much bad feeling might be avoided, or if generated soon dispelled, and far fewer offences would mar the harmony of the house of Christ. May the dove-imaged spirit of Jesus aid us in practically carrying them out in every day life!

We now proceed to the exposition of the verses indicated above.

The offences here meant seem to be not those which we may have given or occasioned to others, but those which we have *received* or considered to be given us by others. With regard to offences given by us, we have specific directions for their treatment in the Sermon on the Mount, in Matt. v., 23 & 24—a passage of Scripture far too much disregarded in our christian fellowship, thereby occasioning much spiritual disunion.

But besides, private personal offences, which though public are yet unpublished, may very properly be treated according to this rule. A notorious sin seems altogether beyond its application; but an evil report regarding a brother, which if true, will certainly impair, if not destroy our confidence in him, may, we think, be very wisely treated according to this rule. Our object being to get at the truth. To gain our brother, if the report be true—to vindicate him, if false.

Moreover, we are far from thinking that the application of the rule before us is to be confined within the enclosure of our own christian society or church. It may be very successfully applied to christian brethren of every branch of the Church of Christ. Even the last step might, by the exercise of a little christian prudence and judgment, be to a certain extent carried out. And while speaking of the offences which *may* come under our rule, we may add, that the spirit of it might, and we are sure with good effect, be carried out among men in general in their offences one against another. Let the men of the world try it and they will

not fail to see that the Bible is not such an old, useless, antiquated book as too many seem ready to call it. One word more, necessary while speaking of the applications of this rule, and it is this: the offence should be such as to *warrant* the taking of these steps seriously and solemnly for its removal. As a general rule in this direction—the first step in this process should never be taken unless we are prepared on its failure to take the second, and should that in turn not succeed, the third and final one. Were this attended to, then only those offences which absolutely required such treatment, would be taken up, while others, many others, would be passed over, and permitted to sink into the grave of everlasting oblivion—the proper place for them. For it is evident, that if an offence be too trifling to be made the subject of formal investigation according to our rule, then it is surely too trifling to be kept hoarded up in the mind as a barrier to christian fellowship, and still more so to be repeated to this one and that, and thus made a fire brand, small indeed, but large enough to kindle a great fire according to James iii. 5.

We come now to examine the several steps of this process for the proper treatment of offences, and in so doing we shall see the traces of His wisdom, who spake as never man spake. The first step is in the 15th verse: "*If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.*"

1. Now in the *first* place observe that here the offended party is to take the lead in the adjustment of the supposed difference. Totally different is the world's procedure in such cases. Men will ordinarily say: "he has offended me and it is his part to come and ask my forgiveness. I can make no advances to him until he do this:" unless indeed it be to take the law into thine own hand, and demand "satisfaction;" but never to "gain" the offender and be reconciled to him. Our text, on the other hand, exhibits the God-like plan. We have offended God—not He us; yet He has taken and is taking the lead in the adjustment of the difference. He seeks out for the purpose of forgiving them and reconciling to Himself the *erring* children of men. And to hasten this first step in the process as far as prudence will permit, be it remembered that the offence will bulk larger in our eye by being kept rankling in our hearts. Let no unnecessary delay be allowed.

2 Observe secondly; the *offended* party is to be the *first* to hear of our being offended. Remember, **THE FIRST**. We are not at liberty to open our lips on the subject to any one else until we shall have *first* told the matter to him, and *never* to any one else, if we gain our brother. No excuse will justify a neglect of this part of the rule. The emphatic direction of our Saviour is, *between thee and him alone*. It is here where the cause of almost all the failures in the treatment of offences is to be found. In not telling the offender *first*. No matter who the party may be to whom you propose to tell it, even our dearest bosom friend must not be made an occasion of our violating Jesus' law. Prudence is sometimes made to appear as a special pleader here; but no really prudential motive can possibly urge to a neglect of Christ's rule. His word is peremptory—*Go to him*. If you will not go first to him, then go to no one else, let the matter be dropped. Let

your lips be sealed—sealed to every one and for ever, unless to “thy brother who hath trespassed against thee.”

Besides being a violation of law, to tell it to a third party first, it is open to the following objections:—

a It is contrary to the Saviour's golden rule. It is not doing as you would be done by. Put yourself in the offender's place, and would you be satisfied, were any one who supposed himself offended by you, to go to some one else instead of yourself first with his complaint. I know you would not.

b It is calculated to produce an unhappy prejudice against the offender in the mind of the third party, even should he not republish it. But every one knows that this is too much to expect from human nature, and therefore

c It is likely thus to get abroad and so to spread far and wide. To tell one a matter as a secret is often the most successful way to make no secret of it at all, and therefore lastly—

d Its spread will almost to a certainty, operate as an obstacle in the way of gaining your brother. He will come to know it from other quarters before you visit him, and therefore he will not, he cannot be, taking human nature into consideration, so ready to hear you. You have manifested a lack of love to ward^s him, and, moreover, he has now a charge against you, you are by thus telling it to others—a transgressor, an offender. *Go then to him first.* The sooner the better, the offence will be magnified, not diminished in your estimation by dwelling upon it in your mind. *Go to him and at once,* that you may be delivered from the temptation to violate the law by telling it to others. *Goto him first and alone,* that the church and the world may be saved the unhappy consequences of its getting spread abroad; and also if you gain your brother that his reputation may be saved. *Go, and alone,* is the direction, from which I should gather that we may not go to the business on the spur of the moment when the offence may be committed, for then many may be around. The Saviour seems to intend the seeking of a calm and deliberate meeting and investigation. We are not at liberty to employ a friend. It is not send but *go.* Nor will it answer the same end to *write.* Every one knows how easily a word written may be misapprehended while there is no one present to explain, and thus the purpose of the communication be frustrated. In all such cases a face to face interview is indispensable. And once more, how wise the direction in the word *alone.* We are not so easily dealt with regarding our conduct in the presence of others, as when alone with him who comes to convince us. The Saviour says *Tell him his fault.* You do not go to be avenged, or for self-gratification. Not to give vent to your feelings, nor to set forth your injury,—but to tell him *his fault.* Now no task can be more delicate or difficult than this, hence there is a very great necessity that attention be paid to the spirit in which you go about it. Permit me then to set down here, in a very few words, how the first step may be taken, with the greatest possible hope of success.

a First, then, *go in the spirit of deep humility.* No qualification is more needful than this. Consider whether or not you may have been stumbled by the offence so as to commit sin, and if this be not so, yet consider your exposure to

temptation. See Gal. vi. 1, "restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Remember that, even though, in this matter, you may not yourself be guilty, you are yet sinful and ready to fall before the enemy. Let your soul be humbled also by the consideration that a christian brother has committed sin, and has thereby offended his Master and your own.

b Go in the spirit of *christian affection*. Love is essentially necessary as a qualification in order to the proper discharge of the duty now under review—love to *Jesus, whose servants ye both profess to be, and who is deeply interested in your present mission*. Love to Jesus will keep alive love to the offending brother. You must love him as a brother, until by the refusal of the last step—if he do refuse—he becomes unto you an heathen man. And even then, you must compassionate his condition. Cherish then, ardent love, let your tongue be dipped, aye bathed in the ocean of Jesus' love to you. Move not a step until you are sure that you go in love. A failure here will be serious. New Testament rules always presuppose New Testament characters in carrying them out. and New Testament material to work upon.

c As a third direction for your guidance, let me urge upon you to avoid exaggeration in your statement of the offence. Give a plain narrative of fact, and nothing more, put nothing in by way of embellishment. When the mind is not in a good state, exaggeration will be fixed upon and employed as a shield and hiding place.

d Again in dealing with your brother, see that ye exercise *patience*. Take time that the matter may be managed well. Do not be in a hurry either to cover it up, or to conclude him as refusing to hear thee. Perhaps one interview may fail, try another with more prayer, deeper humility, and more burning love and compassion for souls.

e And once more; let your object be to *gain* your brother. The Saviour evidently teaches you this in the text. Bear it in mind—see that you realize it ere you move a step towards your brother's dwelling. You do not go merely to gratify your own feeling—to give vent to your pent up passion—nor is your object to administer rebuke, to give pain in the shape of punishment, though no doubt this is secured—but it is of importance that you have distinctly and prominently before your mind that your *object is to gain* your brother. To produce in his mind conviction of sin; not so much against you as against his Lord and Master, and yours, and to lead him to humble himself before the Lord on account of it. Go earnestly desiring to secure this—go determined to be satisfied with the smallest possible amount of concession compatible with the proper settlement of the matter, and the safety of his soul. The amount must be regulated by the particular circumstances of the case; and perhaps—yea, very likely concessions may be required on both sides. Above all things, avoid mixing up, or allowing to be mixed up with the matter in hand, any other dispute, or difference, or offence, not necessarily connected with it, on either side, whether previously investigated or remaining still unsettled. I am sure I need add to all this only one single line to remind you of the necessity of much prayer for the divine aid,

direction and smile on your efforts thus to carry out his own plan for the deliver of a soul from sin.

3. Before leaving this verse a third remark is necessary :—It is supposed that by attending to this first step we *may gain* our brother, and if we do, what then? Our text implies evidently, that in that case, the matter must drop, and, so far as we are concerned, for aye. We are not at liberty to mention it to any one, even if it should be under pretence of doing him honor by shewing his willingness to hear—far less, if for the purpose of exhibiting our faithfulness or prowess. Should he, at any time, choose to mention it, all very well; but we must not do so on any account, for we have *gained our brother*. We are not at liberty to refer to it again in any future difference with the same brother, should such occur. It is buried and we may not rake up its ashes, to put into the scale, along with a new offence, or to form an excuse for one we have committed. It is a settled account—it may not be used to swell up a new bill. So it may not be retained and brooded over, in the mind. Nothing can be more dangerous than this. No one on earth may know of this, but the Master is cognizant of it and reprobates and condemns it. Beware then of every temptation to this sin, for you cannot be at peace with a smouldering volcano hidden in your bosom, it will burst forth ere long and do serious injury to yourself and to others. If you gain your brother then lose no time in restoring him to your confidence, and as the Apostle says, in reference to a similar case: “confirming your love towards him.” He is yours by a dearer tie, if that be possible, than ever. Your christian intercourse may be all the better for your having both come through this fiery ordeal. Let the offence then at once be forgiven, and not only forgiven but forgotten—remembering how you have been dealt with yourself by Him who has said: “I, even I, am he that blotteth out thy transgressions for mine own sake; and *will not remember thy sins.*”

(To be continued.)

Ἐπιστολὴς.

DEATH OF THE REV. JOHN ROAF.

It is with feelings of deep sorrow that we are called on to record the removal of this eminent servant of Christ. For several years past, his physical sufferings have been great; and were borne with wonderful patience. His mind retained its strength and elasticity to the last; and his spirit its cheerfulness: his Christian hope sustaining him. His end was peace—his departure so calm, so quiet, it was only from the breath failing to return, that his sorrowing family and friends around came to realize, that all was over. The death occurred, a few minutes past 11 o'clock, P. M., on Tuesday, Sept. 2nd. Just at the moment of going to press, time forbids adding anything to the above, save that we but express the fervent feeling of many, very many throughout Canada, when we offer our deep, affectionate, christian sympathy to his mourning widow and bereaved family.

Trans-Atlantic Retrospect.

Yet another man of note and influence in the denomination has passed away, and to the names of Burnet and Leifchild, whose deaths we noticed last month, we have now to add that of the Rev. G. Clayton. For nearly a century the name has been associated with the ministry of the Congregational body, beginning with the venerable father the predecessor of Mr. Binney at the Weigh House Chapel, and continued in the sons who worthily followed the father in the ministry of Christ's gospel. Mr. Clayton was for fifty-one years the pastor of York Street Chapel, Walworth, and during that long period preaching to an enlightened and respectable congregation, he maintained his popularity and exercised a powerful influence over them. Like his father he was a staunch Nonconformist, and was never backward in avowing his convictions whenever the occasion demanded; so late as 1860, when the government of Lord Palmerston proposed to insert a fallacious religious return into the di-cennial census, Mr. Clayton came forward earnestly deprecating the measure, and stating that he would go to prison sooner than supply the information required. Mr. Clayton died at Great Gaiues near Uxminster, and was buried at Abney Park Cemetery, the last resting place of so many eminent Nonconformists. In the address delivered at the grave by the Rev. T. W. Aveling, he narrated the following touching incident:—

I have thought much of an incident that was this very morning named to me by my venerable friend, the brother of the departed. When a lad, I believe about seven years of age, John Wesley, the apostolic minister and man of God, placed his hands on the head of the two brothers, and in memorable words—words that had been uttered thousands of years before, but that came with a divine freshness and power as they were uttered by this man of God—said, "The angel that redeemed me bless the lads." Now, I ask you, when you remember the long-continued usefulness of the ministerial members of the family whose names you see on this tombstone, has not the prayer of that apostolic man of God been answered, and answered in a most marked and rich manner? The angel that redeemed him did bless the lads—did bless the men—did bless the venerable patriarchs as they became such, and now, as one after another descends into the silent tomb, each one goes with the blessing that rises from quivering lips, the blessings that are poured out by weeping eyes, the blessings of hearts that will long cherish their memories, and that will desire, as God will help them, to follow those who through faith and patience, inherit the promises.

And so they pass away, "The fathers where are they and the prophets do they love for ever."

The following article from the *Liberator*, on 1762 and 1862, the centenary and bi-centenary of the Ejectment is so interesting, that although it is still lengthy, after being considerably abridged, we cannot refrain giving it to our readers, proving as it does that the work of God has not gone backward during the last hundred years, but has indeed made a mighty advance; happy will the church be if during the next hundred years she make proportionate use of the powers and privileges she now enjoys. The tri-centenary of the Ejectment will then dawn upon a world filled with light and knowledge, and covered with labourers in the vineyard of Christ.

What was Nonconformity at the first century of the ejection, and what has been accomplished during the second hundred years? If we do not find motive for thankfulness and congratulation in this review, we shall miss the highest lesson which the history can teach us.

The world of politics and letters by which our ancestors, a hundred years ago, were surrounded, will help to throw some light on the character of the period. The Third George, whose person and death many now living can remember, had been on the throne two years. We can come, indeed, closer to our own time than even this. On the 24th of August, 1662, he who was afterwards to be George the Fourth was exactly twelve days old. Lord Bute, the famous butt of the more famous Junius, was in power, and, according to credible testimony, had just sold the Treaty of Paris for about £300,000. He was the bishop-maker of those days. It was an age of political immorality; of war-feeling; of scientific enterprise. Bute was the minister; Wilkes the "people's favourite;" Churchill the popular poet, and Hume the fashionable man of letters. What would one expect the political Church to be at such a time.

We have abundant evidence as to the character of the Church at this period. The clerical Jacobins were just changing to clerical Tories such as we now see. The episcopacy had been characterised for many years by a "low church" feeling, and the body of clergy were beginning to follow in its wake. The prevailing tone in the Church was latitudinarian. The charges and other works of ecclesiastical authors just previous and just subsequent to this time, tell us that religion was everywhere decaying; that nothing but a bald code of morals was taught from the pulpit, and that immorality and atheism were spreading amongst all classes. In all the episcopacy, there was only one man of genius—Warburton, Bishop of Gloucester; and he could only compare the Church to a foul ark filled with "unclean beasts and vermin," "bestride by some lumpish minister of state, who turns and winds it at his pleasure." The typical clergyman of the day was "Parson Adams." We may know better what was the state of religion from the lives of Wesley and Whitfield. They had been some quarter of a century preaching righteousness to the nation, and they were everywhere mobbed and stoned. To what extent the State-Church had taught the people their religious duties may be gathered from these circumstances:—only one missionary society was in existence, and the income of that society was but little more than £3000; Sunday schools were utterly unknown, and day-schools had not been dreamed of.

The Church Establishment question in 1762 was not at rest. Ever since 1712, when the right of patronage was restored to laymen in Scotland, the Scotch Church had been earnestly debating it. The advent of Dr. Robertson, the historian, in the General Assembly, had tended, however, to compose the discontented elements. Using all his remarkable powers to urge upon the Church to accept the law, he was at this time almost in sight of success. But the first disruption had occurred, and the life blood was now beginning to ooze out of the northern Establishment.

The Church could not be expected to favour any relaxation of the laws against Dissenters. The policy of the times, however, forbade the execution of all these laws. The Test and Corporation Acts were made virtually inoperative by the passing of annual Acts of Indemnity which had been brought in every year from the time of George II. Nonconformists, however, were subject to many restraints. Their ministers were obliged to take the oath of allegiance and supremacy: their schoolmasters were compelled to do the same; they must be married at church; the Five-Mile Act was on the Statute-book, and the Church resisted its repeal. Their position in all respects was weak. Although Watts and Doddridge belonged, though not then living, to this generation, the religion of the Nonconformist churches was in a languid state.

For nearly fifty years the Nonconformist churches had seen no increase. In

1715, the Presbyterian, Baptist, and Independent churches of this country, numbered 1,107; in 1776 this number had been increased by eleven only. Living in an impure and immoral atmosphere, with the acknowledged representative of Christ's kingdom in the country failing in all its duties and exhibiting a mark only for the scorn of the sceptical and the jibe of the licentious; fettered in action; frowned upon by the State, and subject at any moment to the execution of penal laws against them, it can scarcely be a matter of surprise that Dissenters in 1762 should have made no more progress than they had done since 1662. But that progress had been great. Every congregation they had established, had been established in defiance of positive laws, or in the face of difficulties such as would have overcome any but men of pure conscience, lofty principle, and firm resolve. They were, however, a poor, small and despised band. Look at the places of worship they built! They had no thought to obtain better, but were thankful to be able to have as good as these.

The Nonconformists of the present day can only contrast their position with that of their ancestors. The spirit of politics is perhaps much the same as it was in 1762, and the spirit of war, not less vehement in its expression. Since that year, however, the history of England has been re-written. Amongst her statesmen, poets, preachers, and divines, the names of Nonconformists shine with brightest lustre. To them England owes the abolition of slavery. Without them her political liberty would not have been attained. Literature is not now arrayed against us: the most prominent men of letters, and conductors of the press take our side. All the literary tendencies of the day are in our favour. The increased righteousness of the Church is also to our advantage; for the higher the tone of national piety, the higher will be our own, and the more fervently shall we work for the accomplishment of our purposes.

The Nonconformists of 1862 labour, too, with far fewer fetters, and on far more equal ground than did their ancestors. The Five-Mile Act is repealed; the Test and Corporation Acts are repealed; the marriage laws are revised; we may bury our dead with somewhat more liberty; we have a footing in the universities; we have representatives in both Houses of the Legislature equal in power and statesmanship to any living men; we may attain to any office in the corporation or commonwealth; we hold the key of the political position of the country; our places of worship outnumber those of the Establishment, while the attendants equal those who attend at the state-churches. A century ago, there could not have been more than half a million Nonconformists in England; they may now be counted by millions. The eleven hundred chapels of 1762 have been multiplied twenty times. What their wealth was then cannot be guessed at; but now, we know, the Nonconformist denominations of England and Wales alone contribute not less than three millions sterling a year to religious purposes. If so much has been done under such circumstances, what may we not reasonably expect to do in our present position? With such resources as can now be commanded, joined to the faith, fidelity, and courage which distinguished those who for two hundred years fought and gained our battles, and placed us on our present vantage-ground, the object of our loftiest hopes may be said to be within our actual reach.

THE ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY has been enabled since its commencement to vote £47,000 in aid of the erection of 158 new chapels; of these forty-three have been opened or commenced this year—the committee having promised most of them aid, in anticipation of special help from the Bicentenary Memorial Fund. Besides these forty-three memorial chapels, the committee have earnest applications for aid to eighty-five others. The society could then secure the erection of 100 memorial chapels, if adequately sustained. The committee ask for £20,000 during three years, in addition to its ordinary income, for this purpose. They acknowledge extra contributions of £7,300 and plead for £12,700.

The committee intend to apply a large portion of this additional income to the loan fund, and hope to raise it from its present amount of £10,700 to £20,000. The loans are advanced on personal security, and are payable without interest in instalments during five or more years; so that contributors to the fund will have the satisfaction of knowing that, besides aiding the above object, they are creating a *perpetual* auxiliary to chapel extension.

THE BAPTISTS.—The number of Baptist Ministers in England and Wales is 1,806; in Scotland, 89; in Ireland, 17. Churches, 1,232; members, 124,473. New churches organised last year, 13. Pupils in Sabbath-schools, 154,316. teachers, 18,669. Added last year to 1,013 churches 4,518.

THE CENTRAL AFRICA MISSION.—Notwithstanding the report that Government declines to sanction the appointment of a successor to the late Bishop Mackenzie of the Central Africa Mission, it is stated that the archbishops and bishops to whom the recommendation of a successor was referred have suggested the appointment of the Rev. Henry Boyd M.A., of Exeter College, Oxford, at present engaged in clerical work in a very spiritually destitute district in the east of London.

REV. W. ELLIS AT MADAGASCAR.—The Rev. W. Ellis arrived at Madagascar towards the end of May, and on the 24th of that month wrote from Tamatave as follows:—"I find an amazing change in Tamatave itself; a great increase of foreigners, some very bad characters, many of my old friends dead, &c. But a whom I have come in contact with show me great respect. One Frenchman came to ask me to write native words for a signboard, another to bespeak my influence in his favour with the King. As soon as our ship was at anchor, officers came on board to say that the King's house was prepared for me, also that I should attend a meeting of the Christians to tender God thanks for my safe arrival. About five o'clock I stepped on the beach, where a large crowd of natives were waiting. An officer of the palace whom his Majesty had sent to meet me with a native chief, then advanced, and, after shaking hands, for I had known him before, made a speech informing me that he had been sent by the King to conduct me to the capital. To this I replied in the native language, and was then saluted by the people with the wish that I might have favour. The chief then presented a letter from the King as his credentials. This letter informed me of his appointment and of the King's desire to see me. The secretary added his own pleasure at the prospect of my arrival in the capital, and informed me that Ramboasalama, the King's rival, had died on the 21st of April, six days after the date of his previous letter. While I was reading the letters, the other officer commenced a speech in favour of Radama, to which one of the Hovah officers, who had returned with me from Mauritius, replied. The multitude having in the meantime closed around us, with R——, the chief, wearing the pink sash of an officer of the palace, walking on one side, and the officer in blue uniform on the other, followed by many of the foreigners and people, I was led through the principal street to the King's house, where there were crowds of people, &c.; a great number of people had been cleaning the rooms and hanging up mats, &c. As soon as I entered, I was formally presented with the house; but on looking over it I perceived there were no beds. Therefore I accepted the provision intended by his Majesty, but deferred taking possession until the next day. More than one offered me accommodation but I went with the husband of David John's daughter to a very nice house in a neat garden, where I had a cordial welcome, a good supper, a nice cup of tea, and a comfortable bed. The next morning two officers came to say that, as they thought I should be more comfortable at the house of the Chief Judge, apartments were provided for me there. This is the best house in the place, and I was conducted to it by a number of officers. I was then installed in a nice large clean new pavilion, with a trustworthy servant. Presents of eggs, fowls, ducks, and

geese came in abundance, and in the evening a fine fat ox, from the commandant at Tamatave. At seven we sat down to dinner at the Chief Judge's table, where soup, fish, beautiful mullet, curry, and roast meat furnished the repast.

Just as we were finishing an officer entered the room in haste to say that the commandant was frightfully burned by an explosion of gunpowder in his house, and was on his way to have his wounds dressed by me. In a minute or two afterwards his palanquin was brought into my pavilion and put down upon the floor, where the chief lay trembling with pain, his face expressive of the greatest agony. A large tin cylinder filled with powder, and left by his predecessor, had exploded and produced the mischief that extended over his face, arms and legs. His wife and attendants crowded around while I examined his wounds, which I hoped would not prove dangerous. Requesting that all excepting his wife and two or three attendants would withdraw, I pulled off my coat, turned up my sleeves, and, putting on my spectacles, began to wash and dress the wounds, one of the attendants pulling cotton wool out of our mattresses to wrap round his limbs. When I had finished he expressed great satisfaction. He was then carried back to his own house, all the party loading me with thanks, and saying that they did not know what they should have done if it had happened a week ago.

The next day I was busily engaged in getting all my packages on shore, and, though greatly fatigued, had to pay more than one visit to my patient, whose feverish symptoms alarmed his friends; as I walked to my house from the last of these late in the evening, the fireflies were flitting about amongst the dark foliage, almost edging the leaves of the mango and other trees.

Our meeting for thanksgiving on account of my arrival took place in the King's house yesterday afternoon. A goodly number were present. Their prayers were appropriate, earnest, and simple, their singing earnest and apparently sincere, the reading of the Scriptures very impressive, and the comments plain and pointed. It was Matt. v., as illustrative of blessing following suffering I then stood up and addressed a few words to them in Malagasy. The leader of meeting then requested that I would pray. I declined, on the ground of insufficient knowledge of the language. He then said, 'Pray in English; the people will like to hear it, and some will understand.' I did so, interspersing Malagasy sentences, and closing with the Lord's Prayer in that language. Many seemed deeply moved, and numbers walked home with me. You cannot imagine the sensation my arrival has occasioned, and the satisfaction I derive from all I see and all I hear about the Christians.

The Governor has returned from the country to-night, having been sent for on my arrival.

Sunday, 25th.—I have attended and spoken in Malagasy at one service. I am to preach in English to the foreigners, and shall then attend native service again at three.

Official.

(To the Editor of the Canadian Independent.)

U. C. RELIGIOUS TRACT AND BOOK SOCIETY.

Toronto, Aug. 23rd 1862.

Sir,—Permit us to announce, through your columns, that the Rev. John Cook, of Orillia, has been appointed Agent of this Society, and will commence his labors on the 1st of September. Mr. Cook is a member of the Methodist Episcopal Conference, and bears high testimonials from his brethren of that body, and from

ministers of the Wesleyan and Canada Presbyterian Churches. We bespeak for him the confidence and cooperation of christians of all denominations.

We remain your obedient servants, W. REID,
F. II. MARLING, } *Secretaries.*

News of the Churches.

DONATION—STOUFFVILLE.

A donation party was held in the meeting house at Stouffville on the 24th of June, at which a portion of the church and congregation met to manifest their kindness to their Pastor, Rev. W. II. Allworth.

The chair was occupied by Mr. Sylvester, of Ringwood. The afternoon was pleasantly spent in the exercises of music, singing, and social converse; after partaking of the ample entertainment provided, the meeting was addressed by the Pastor and Rev. Mr. Pinch—Wesleyan—on appropriate subjects.

A freewill offering in money and substantial presents was left for the Pastor worth between forty and fifty dollars.

A great deal has been said slightly of donation parties, caricatures of them have been written, some ministers object to them. There is no doubt a wrong way of doing almost any right thing. When held like the above by congregations who have previously discharged their liabilities to their Pastor, and are designed, not to make up a deficient salary, but to supplement what may be a small one, or are offered as an expression of kindness by an affectionate people, they cannot but be gratefully received.

Such parties are objectionable when they are got up to pay the promised salary, giving as a present that which is the pastor's honest due. Perhaps the chief objection under such circumstances, is, in calling them Donation parties. They are also objectionable when got up ostentatiously, having the appearance of blowing a trumpet that all the community may come and see the great almsgiving; and when such things are presented as cannot be useful or valued by the recipient, and are set down at a large price, so as to make the sum foot up a great total. The writer has heard only of such parties, not seen them.

A donation party rightly conducted is not only a very good thing in itself, but very cheering and comforting to a pastor's heart, it does a church good as well as a pastor, nay, the church gets the best of it, for, as our Saviour said, "It is more blessed to give than to receive." Any church indulging in such a luxury once, will seldom stop there. In this way an opportunity is offered to that class of hearers found in every country congregation—who will not become subscribers to the pastor's support, yet would like to acknowledge his services. At them reference may be made in the addresses to certain delicate matters, which ministers find it so difficult to introduce to their congregations on other occasions.

[*Com.*]

PLYMPTON AND BOSANQUET.

Four months have elapsed since I came to this locality, to labour amongst a people whose faces were all strange to me. Encouraged by the fact that brother

Kean had been here for the two preceding summers, I was buoyant with high hopes of success that my labors here—if faithfully engaged in, would not go unrewarded. Unmistakable indications show that the Lord has a people in this place. Crowded meetings, profound attention, a people with ingenuous glowing hearts are marks at once promising and gratifying.

The field here is large and laborious. Six preaching stations—three each Sabbath; and in every one of them, there are indications of encouragement. The people, however, are a mixture of nearly all classes. Among these classes *some* of them have a denominational appellation. Others do not know what they are. It is a most difficult work to instil our principles into the minds and hearts of such a mixed community. It would be a benefit to our cause and to this people, if we had a few tracts, containing a brief statement of what we believe to be the teaching of scripture, or the Faith and Church Order, as maintained by our churches.

There is every evidence that our chapel here will be finished, or nearly so this fall. We have just had a Tea Meeting for the purpose of collecting funds for this object; nor did we fail in our anticipations—after paying all expenses, there was the handsome sum of about \$65 remaining, of clear profit. The tea was gratuitously supplied by the kindness of friends, while a choir from Warwick contributed to the pleasure of the meeting.

Appropriate addresses were given by Revs. D. McCallum, Watson, Little; and an excellent address by A. McKenzie, Esq., M. P. P. Your correspondent occupied the chair.

Many thanks are due to Rev. D. McCallum of Warwick for the deep interest he has always taken in this field of labor. His care is not confined exclusively to his own flock, but passes over here, exercising an influence both pleasant and profitable.

Forest, Aug. 14, 1862.

J. DOUGLAS.

Rills from the Fountains of Israel.

THE STORY OF JOHN CALAIS.

[CONCLUDED.]

Toulouse, once the stronghold of what may be called Albigensian Protestantism, had for many generations been remarkable for a hereditary excess of Popish bigotry. It contained no small number of Protestants, but its Popish population gave abundant proofs of the influence which the Dominicans and other monks had exerted over them. The new opinions which had recently begun to spread in France, and had changed the current of feeling in many of its towns, had made little progress there. Many of the noblesse of the surrounding district made it their place of residence, it was the seat of a parliament, and more than many of the cities of France it remained what it had been two centuries before. The inhabitants were at that very moment on the eve of celebrating the second centenary festival in commemoration of the massacre of four thousand Protestants. The feelings called forth by this occasion were very unfavourable to the unhappy family of Calais. The story of the intended abjuration and the murder was soon spread over the whole city, and eagerly received by all classes of people. As is usual with such falsehoods, it was accompanied with a great variety of details,

wonderfully precise and circumstantial. The catechist who had instructed the young man, the priest who had converted him, the brotherhood into which he was to have been admitted, were all sufficiently well known. Horrible as the fact was no one needed to feel astonished, seeing that the Protestants were bound by their religious tenets to put their own children to death rather than permit them to change their religion. The death of Mark Anthony Calas had been determined in a secret council held on the thirteenth of October, in a house in the parish of La Daurade. Lavoisier had been brought to Toulouse in order to act as executioner. Such were the reports current in Toulouse, such the subject and the tenor of the whole city's conversation. Louis Calas, the apostate, was interrogated, and with heartlessness and baseness almost inconceivable, he confirmed the whole. The magistrates and the clergy seemed anxious to increase the excitement. David de Baudrigue visited the house, taking with him the common executioner, who, after examining the spot, pronounced it impossible that the death could have been by suicide. Official documents were published on the part of the magistrates. A *monitory* of the archbishop likewise required all the faithful of his diocese, on pain of excommunication, to come forward with whatsoever evidence they could tender concerning the guilt of Calas. This *monitory*, expressed in terms sufficiently indicative of a prejudgment of the whole case, was placarded in all public places, read in all churches, and made the theme of lengthened remarks by the priests at the altars. Besides the obvious injustice of all this, such was the jurisprudence of the time that the archiepiscopal monitory had the effect of precluding the reception of any evidence but what was unfavourable to the accused. And as if all this were not enough, the magistrates, taking for granted, whilst the case was still untried, that Mark Anthony was no suicide, but that the whole story of the abjuration and the murder was true, resolved that his body should be interred in holy ground in the cemetery of St Stephen's cathedral. The cure of that cathedral remonstrated, but in vain. The magistrates, the people of all ranks, and the clergy in general, combined to do honour to the deceased as to a martyr. Forty or fifty priests, the brotherhood of white penitents (a Jesuit brotherhood), bearing tapers and banners, escorted the body in solemn procession, with chanting of hymns, from the town's house to the cathedral. An immense crowd attended them. Next day, the cordeliers and the White Penitents renewed the obsequies in their chapels, assisted by deputations of all the monastic orders. The ostensible object was to pray for the peace of the dead man's soul. No circumstance was omitted which could work upon the feelings of the people, and inflame still more their frenzy against the unfortunate Protestant family in which the tragic event had taken place. Amidst abundance of white drapery, symbolical of innocence, appeared a magnificent catafalque, and there hung a skeleton, one of whose fleshless hands held a palm, emblematic of martyrdom, whilst the other exhibited a paper upon which was written *Abjuration of heresy*. Thus did the Popish clergy prejudge the accused, inflame the populace against the innocent, and work upon the minds even of magistrates so as to unfit them for the impartial discharge of their duty. Perhaps in the whole history even of the Church of Rome, its clergy stand charged with few things more infamous.

Such was the state of matters when the trial came on before the magistrates of Toulouse. One alone of the court pronounced the accused to be innocent. Calas and his wife and son were sentenced to the torture ordinary and extraordinary, Lavoisier and the servant to be present when it was inflicted,—all this being merely as preliminary to a further trial. They appealed, however, and the Parliament of Toulouse annulled the sentence, but left the other proceedings untouched. All winter the captives remained in their dungeon—not allowed to hold communication with any one—loaded with chains, and guarded by soldiers. They continued firm and resigned. Lavoisier was urged by his father to save his life by confession, but he constantly replied that he had nothing to confess, and that no murder had been committed. The trial came on at last before the criminal chamber of the

Parliament. The evidence consisted of mere hearsay rumours and fanatical extravagancies. Much was made, however, of the supposed impossibility of suicide on the spot where the dead body was found. The ablest advocates of Toulouse exerted themselves on behalf of the accused, but in vain. The cause of young Lavoisier was pled by his own father and brother. Some of the judges had already testified their approbation of the *monitory*, or otherwise committed themselves in a way unfavourable to those who were placed at their bar. It was even made use of as an argument against Calas that he had shown signs of emotion on beholding, as he was brought to be placed for the last time before his judges, a fire kindled, officers, guards, and the executioner standing by it,—which he had imagined might be a preparation for his own death,—although it was only meant to burn a pamphlet in which Paul Rebant, the most distinguished French Protestant minister of the time, had indignantly repelled the charge brought against his religion of requiring a father to take the life of a son who was about to become a Papist.

A most extraordinary document was produced as part of the exculpatory evidence in this trial,—a formal declaration by the Professor of Theology at Geneva, that the Protestant Church gave no encouragement to the assassination of children by their parents in order to prevent their change of religion. This document was countersigned by the French Resident at Geneva, and had been obtained by some of the friends of the accused in the extremity of their distress. It affords most striking proof of the almost incredible ignorance and bigotry with which the Popish clergy, the great directors of the public mind, had then contrived to surround themselves at Toulouse.

It happened again, as in the inferior court, one judge alone maintained the innocence of the accused. Yet there was diversity of opinion as to the amount of evidence, and the sentence to be pronounced, some being in favour of a prolongation of the trial by torture or otherwise; but at last, by the narrowest majority, the sentence of death was agreed upon in so far as John Calas himself was concerned, and judgment was delayed with regard to the other prisoners until it should appear what confession the last tortures might draw from him. He was sentenced to be tortured with torture ordinary and extraordinary, and then to be broken alive and to die upon the wheel, after having remained upon it for two hours, and finally his body to be cast into a fire.

The courage of the unfortunate old man seemed to rise after the sentence was pronounced. On the day after the trial, the 9th of March 1762, he was tortured. But nothing could extract from him the slightest acknowledgment of guilt. He protested his own innocence and the innocence of the rest. He maintained his firmness as he passed along in the cart to the place of execution, bowing to persons with whom he was acquainted, and again and again saying to the people, "I am innocent." He was conveyed through one street after another, and from one church to another, half-naked, with a taper in his hand, to make the *amende honorable*. Two Dominicans attended him in the cart and on the scaffold. At the foot of the scaffold, one of them took him in his arms and once more adjured him to confess his guilt. The appeal was vain. Up to this time, the feelings of the crowd assembled at the place of execution had been very unfavourable to him, but when he appeared upon the scaffold it began to change, for his aspect was venerable and his countenance was tranquil. The executioner seized him and fastened him on the wheel. At the first blow of the iron mace, the sufferer uttered a feeble cry, but he endured the rest in silence. He occupied himself in prayer. He prayed for his judges, expressing his confidence that they had been deceived. At last, after he remained upon the wheel for two hours, and when the executioner was about to give the final stroke, Father Bourges renewed his solicitations on the subject of confession. "My dear brother," he said, "you have but a moment to live. By that God upon whom you call, in whom you hope, and who died for you, I adjure you to declare the truth." "I have said," replied Calas, "that I

die innocent." And he went on to speak of the innocence of the rest, in particular of M. Lavoisier, the young stranger, whom he had only invited to remain to supper, and who had no intimate connection with him and his family. The furious magistrate, David de Baudrigues, a volunteer in cruelty,—for indeed he had no official right to take any part there,—stepped forward and interrupted him, exclaiming, "Wretch, here is the executioner who is just to burn thy body to ashes; tell the truth." Calas turned away his head, the blow of the executioner fell, and he died.

The Dominicans themselves, who had been present, were constrained to acknowledge the strong presumption of his innocence in his martyr-like death. A report which arose that Calas had confessed all, was formally and solemnly contradicted by Father Bourges. The popular feeling underwent a rapid change. The judges were now unpopular. They hastened to pronounce milder sentences upon the rest of the accused. To have let them go free altogether, would have been too open an acknowledgment of error. John Peter Calas was condemned to banishment for life. His mother, Lavoisier, and the aged servant, were simply dismissed. The two girls, the daughters of the man so barbarously sacrificed, were sent into a convent, where, however, the sisterhood failed to convert them.

The whole subject of the proceedings against Calas and his family was reviewed two or three years afterwards, by the Royal Council at Paris, and he was UNANIMOUSLY ADJUDGED INNOCENT, the sentence against him was annulled, and his family put in possession of his property. Great sympathy was excited for his widow and children, and the effect of all was greatly unfavourable to the influence of the clergy and the cause of Popery in France. To these results Voltaire contributed much. He saw the use which could be made of the Toulousian atrocities in his contest against the predominant church; he was flattered by the appeal which some of the afflicted family made to him for the assistance of his influential pen; it may even be credited that, vain and heartless as he was, he regarded their misery with compassion, and was partly actuated by that motive in his interference on their behalf. But certain it is that the Papists fell into the pit which they had digged, and that their violent dealing came down upon their own pate. Their part in these transactions at Toulouse hastened the triumph of adversaries whom they found almost as unscrupulous in the day of power as they had been themselves, and almost as cruel.

Fragment Basket.

CHECKERED PROVIDENCES.—God doth checker his providences white and black, as the pillar of cloud has its light side and dark. Look on the light side of thy estate. Suppose thou art cast in a lawsuit—there is the dark side; yet thou hast some land left—there is the light side. Thou hast sickness in thy body—there is the dark side; but grace is in thy soul—there is the light side. Thou hast a child taken away—there is the dark side; thy husband lives—there is the light side. God's providences in this life are various, represented by those speckled horses among the myrtle trees which were red and white. (Zech. 1, 8.) Mercies and afflictions are interwoven; God doth speckle his work. "O," says one, "I want such a comfort;" but weigh all thy mercies in the balance, and that will make thee content. If a man did want a finger, would he be so discontented for the loss of that as not to be thankful for all the other parts of the body? Look on the light side of your condition, and then all your discontent will be easily dispersed. Do not pore upon your losses, but ponder upon your mercies. What! wouldst thou have no cross at all? Why should one man think to have all good things, when he himself is good but in part?—Wouldst thou have no evil about thee, who hast so much evil in thee? Thou art not fully sanctified in this life, how then thinkest thou to be fully satisfied?—*Thomas Watson.*

NEARER HOME.—We are travelling in the coach of time; every day and hour brings us nearer home, and the coach-wheels whirl round apace when we are upon the road; we seldom think the carriage goes too fast; we are pleased to pass the mile-stones: I call new-years day, or my birth-day, a mile-stone.

I have now almost reached my seventy-third yearly mile-stone. What dangers have I escaped or been brought through! If my heart would jump to be within three miles of you, why does it not jump from morning till night, to think that I am probably within three years of seeing the Lamb upon the throne, and joining in the praises of the blessed spirits of the redeemed, who behold him without a veil or cloud, and are filled with his glory and love!—*John Newton.*

GIVING is a test of *receiving*. The unfilled cistern cannot overflow. A man, seeking to impart grace to the souls of others, has at least some proof that he has received grace for his own.

SATAN AS AN ANGEL OF LIGHT.—It is from Satan as an angel of light, and from his oracles as the reflections of that light, that we have most to dread. The disguises which he is putting on are fatally seductive. The lengths to which he goes in pretended reverence for religion; the subtle skill which he has put forth in beautifying what is sensual, in refining what is carnal, in purifying what is gross; the artful way in which he has mixed up the true and the false, the lawful and the unlawful, the certain and the uncertain, the earthly and the heavenly, the human and the divine; the marvellous cunning he has displayed in infusing a sort of religious element into what is meant to be the counteractive of religion; in throwing a religious hue over subjects and scenes intended by him to withdraw the heart from God; the sophistry by which he has succeeded in substituting the beauties of Pantheism for the blasphemies of Atheism; the dexterity by which he has introduced love to the Creator's works, instead of love to the Creator Himself, natural "earnestness" for the zeal of the renewed man, self-reliance for dependence upon the Almighty, sympathy with "nature" for fellowship with God; the successful subtlety with which he has confounded opinion with truth, speculativeness with honest inquiry, credulity with faith, misanthropy with separation from the world; these things are truly fitted to alarm, inasmuch as they threaten the obliteration of every sacred landmark, and the final substitution of evil for good, and darkness for light.—*H. Bonar, D.D.*

A WORD OF CHEER.—The most trifling act which is marked by usefulness to others, is nobler in God's sight than the most brilliant accomplishment of genius. To teach a few Sunday-school children, week after week, common-place simple truths, persevering in spite of dulness and mean capacities, is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.—*Robertson's Sermons.*

EXTREMES.—What extreme contraries do often wicked conceits run into! In their time of security they cannot be brought to think sin to be sin. At last desperately, they think it such a sin that it cannot be forgiven. At first they are delighted with the sense and smell of their iniquity as of a sweet rose; but the rose of their delight withers, and there is a thorn under it that pricks the heart.
* * * So men will look to sin either too superficially or too superstitiously.
—*Thomas Adams.*

THE ANCHOR.—We do not steady a ship by fixing the anchor on aught that is within the vessel. The anchorage must be without. And so of the soul, when resting, not on what it sees in itself, but on what it sees in the character of God, the certainty of His truth, the impossibility of His falsehood.—*Chalmers.*

PRESSING FORWARD.—Each believer should be thirsting for God, for the living God, and longing to put his lip to the well-head of eternal life,—to follow the Saviour. Satisfied I am that many a believer lives in the cottage of doubt when he might live of faith. We are poor starving things when we might be fed ; we are weak when we might be mighty, feeble when we might be as the giants before God, and all because we will not hear the Master say, “ Rise up my love my fair one, and come away. ” Now, brethren is the time with you after your season of trouble, to renew your dedication vow to God. Now beloved, you shall rise up from worldliness and come away—from sloth, from the love of this world, from unbelief. What enchants you to make you sit still where you are?—What delights you to make you as you now are? Come away! There is a higher life ; there are higher and better things to live for, and better ways of seeking them. Aspire ! Let thy high ambition be unsatisfied with what thou hast already learned and known ; not as though thou hast already attained, either wert already perfect ; this one thing do thou—press forward to the things that are before.—*Spurgeon.*

The sacred ministry is not a state of idleness or of pleasure, but a holy warfare, in which there are always toils and fatigues to be endured. Whoever is not resolved courageously to maintain the interests of Christ, and to labor continually to enlarge his kingdom, is not fit for his warfare.—*Quesnel.*

Poetry.

ONLY WAITING BY THE RIVER.

We are watching by the river,
 We are waiting on the shore,
 Only waiting for the boatman ;
 Soon he'll come to bear us o'er.

He has called for many a loved one,
 We have seen them leave our side ;
 With our Saviour we shall meet them,
 When we too have crossed the tide.

Though the mist hangs o'er the river,
 And its billows loudly roar ;
 Yet we hear the song of angels,
 Wafted from the other shore.

And that bright celestial city—
 We have caught such radiant gleams
 Of its towers like dazzling sunlight,
 With its sweet and peaceful streams.

When we have passed the vale of shadows,
 With its dark and chilling tide,
 In that bright and glorious city
 We shall evermore abide.

So we're watching by the river,
 We are watching on the shore,
 Only waiting for the boatman ;
 Soon he'll come to bear us o'er.

Family Reading.

MISSIONARY INCIDENTS.—THE DEVOTEE.—By Mrs. M. B. INGALLS.

I had often observed an old shed on the bank of the Irrawadi river, and had asked my boatmen concerning it, but they could not satisfy my curiosity, so I determined to go and see for myself. The morning was foggy, as it often is in Burmah, and ere I was aware I reached the shed. I had not considered what to do, but hearing a noise or rustling inside, inquired, "Is there any one here?" I received no answer, but waited a little, when a haggard, attenuated old man protruded his head out of the door, but seeing a strange face, he disappeared at once, and though I called, and told him I was a friend, he would not come out. At last I became weary, and, as the rising sunbeams danced upon the waters, I went down and sat by the river side, and looked upon the morning's gladness. My companions had gone another way; and after I had drunk in the beauties of the scene before me, I took one of our tracts and began to read, but soon hearing a stir in the shed, I returned there again.

The man sat in his door, and inquired of me, as I came up, what I wanted. I told him of our God, and the freeness of the Gospel, but he said he did not care anything about our God. He had worshipped *Gaudama* and his idols for many years, and did not wish to lose all of his merit. As I could not reach his heart in this way, I asked him if he could not tell me his history, but he hesitated until I told him a little of mine. When I reached the part where I left land and kindred, he stopped me, and said, "Ah! you have made a sacrifice; our hearts are alike." Seeing his coldness changing, I pleaded with him to tell me of his past life. He hesitated again, then pressing his hand upon his forehead, as if to call back the memories of bygone years, he said: "When I was a young man my parents died, and left me with a handsome sum of gold. I was very proud. You look at me with surprise; but my bare head was once covered with long tresses, the envy of many. I was handsome, and dressed in rich garments; and in a few years I married a beautiful girl—one whose hand had been sought by the governor's secretary. After this I gave sumptuous feasts, and thought I was very happy; but one night I dreamed that the King of Death called me, and I went to a place where I became a snake. This dream very much troubled me; and not long after I went and consulted with an astrologer, who marked on his board, and then went into an awful spasm. I begged him to read me my fate, but he refused, saying it made him very ill even to look upon it. I gave him more money, but he would only tell me that my future was an awful one, and directed me to the priests to procure a way of escape. I had not often been to the priests, but they greeted me, and I told them my trouble. The old priest was very much affected when I told him my dream, and sent me away, saying he would go to the astrologer, who might tell *him* what he saw. The next day I went to the priest, who said it was an awful fate, but I could be released therefrom. The way was open; that if I made many idols, gave away my riches and fine dress, together with all my comforts, I might escape the dreaded fate. At first I thought I could not do all this; but my dream haunted me so that I could not sleep. I became ill, and at last I made the sacrifice. I have performed long pilgrimages, counted many beads, and strictly kept all of the gods' rules, and I hope *that* fate will be averted."

"But are you happy here?" I inquired.

"Oh, yes," returned the old man, his eye flashing forth with some beauty, "I have dreams of a fairy country where I shall be young again, and have my beautiful wife and great riches."

"But tell me what became of your wife?"

"Oh!" said the old man, as his bosom heaved a sigh, "she died a few months

after my dream ; but she gave costly presents to the priests, and they said she would be a beautiful *nat* up in one of the regions above."

I noticed the old devotee had told most of his history in a very cold, unaffected manner, but I observed a great softening in his voice when he spoke of his wife, so I continued, "What if you should not meet your wife in the fairy country?"

"Dare you tell me this might be so," said he, "white lady? During these thirty long, dreary rains, this thought has cheered me. I have often abstained several days from food, I have not even allowed the birds to sing before my shed. Underneath these trees once grew fragrant flowers, but in order to adhere strictly to my rules, I dug up their roots, that their beauty might not bloom near my home. You look with disgust upon my dreary place," he continued, "but it was made so in order to obtain a reward. When I first chose this life I used to linger about the homes of the people, for there I lived over again my domestic happiness; but this was a source of joy to me, so I turned from these homes, and receive my food only when the people bring it to me."

As the sun was getting high in the heavens, I asked the old man if I might go into his shed. He looked about a little and said very gently, "It is not a fit place for you to sit down, but perhaps you wish to obtain merit, so come in. You will get merit, and I shall by receiving you." He moved away a bundle of rags, and I sat down in his doorway, and while he was lighting his cigar I examined his room. On one side hung some dried *snake-skins*, a string of beads, and a bunch of feathers, which he said were his trappings when he went on a pilgrimage to the pagodas. His furniture consisted of two broken dishes. He did not have to make a change of clothing, and as he seated himself I mentioned it, but he replied, "Certainly not, I must abstain from all these comforts." The air was very much confined—indeed became so offensive to me, that I was obliged to go out. As I did so, the old man asked with much softness of tone if I could not remain a little longer, so I spread out my handkerchief, raised my umbrella, and sat down.

The old Burman seated himself at a respectful distance, and then I told him that their doctrines and customs were very bad, and that it was clear to my mind that the astrologers and priests had deceived him in order to get his property. I told him that this was not the way to obtain bliss, and if he continued in his course he would not go to the happy land, but where there would be an eternal weeping and gnashing of teeth.

The old man looked sad, and said, "I should not like to be cheated in this way."

The heat was becoming intense, so I arose to go, fully intending to visit him again, for I had only opened a way for my teachings, but the devotee did not ask me to come again. During the day I thought often of him, and in the evening I called some Christians and repeated my visit. He was cooking his rice, and when we approached he would not speak. The Christians saw this, and went to the river side. The Burman was glad, or seemed rather pleased, when he saw that I had only a little girl with me, and said he had thought much about my remarks; and if one could not obtain merit by these sacrifices, how did I expect to escape misery? I told him that I was glad he had been thinking, and that I had come to tell him this blessed way. My people returned, and then we told him that our race was once holy, but that we had sinned and broken the law of our great King; that this King, who was holy, could not look on sin with any degree of allowance, and that eternal misery was pronounced upon us; that the only Son of this Great One proposed to come to our world and himself to suffer the punishment of our sins, and if we trusted in him there would be mercy for us; that he left his Father's court, came down to this world and suffered in our stead, and, after conquering death and the grave, returned again to his Father's court, to plead our cause; and that the Father promised to accept us, if we would

trust in his beloved Son, yea, he had told us that we should be his sons and daughters.

The old devotee's countenance brightened, and then we told him that the heavenly city was made of jasper and gold, with precious stones; that the King was so resplendent with glory, that the dwellers needed not the light of the sun nor moon; that there was no poverty, no hunger, pain, nor death; that the people were all washed and made holy before they entered the new *Jerusalem*—all was bliss, no old age, sorrow, nor trouble, no longings for another state.

"And when do you go there?" inquired the old man with great interest.

I told him "sooner or later."

"Ah!" said he, "I like the description you give of this *King* and *that Son*. He was *so good*. Oh, that I could see him; I wish I were white, I should like to live there."

We assured him that this King had invited people of all climes and of all tribes to come, rich or poor, "without money and without price;" and that before the Son returned to his Father, he commanded his disciples to go to the ends of the world, and proclaim these invitations; and that was why I had come to *Burma*.

"If I were young," said the old man, "I would certainly go to that country, but I must soon die."

When we saw how much interest he manifested, we told him that this was no hindrance, it was the spirit which could go, and the body was only the dwelling. We told him that he would live if this old shed were burned up. "Oh yes, I see; I understand; go on, please." We told him that this King was God the Creator, and the Son Jesus Christ, and that blissful land, heaven.

The old man seemed somewhat confused, and we heard him muttering as he marked on the ground, "This is all very strange, but it is good; and if my forefathers had heard of this, they would never have worshipped *Gaudama*."

We continued our blessed story, but the old listener was silent. We held out all the precious promises of our Saviour, and when the dew began to fall we told him that we must go, but we would give him a book, which would tell him more about the way, and that we would come again. He took the book rather unwillingly, and we bade him adieu.

Early the next day we left, and as we passed by the bend of the stream, we spoke of the old devotee, and just then, as the fog cleared away, we discerned the form of a man. We looked again, and as the beams of the rising sun fell upon the spot, we recognized him. He had not thanked us for the book, but rather unwillingly received it; yet *now* he held it out, pointed up to heaven, and then clasped it to his breast. Our words could not reach his ear then, so we all bowed in our humble canoe, and prayed that the Holy Spirit might teach him to trust in Christ.

Not long after this, one of our Christians went to the place, and we commissioned him to visit the old devotee and bring him to us, if he wished to come; but when they returned, the tidings were brought that the people near him did not see him for several days, and when they went to his house they found his corpse. Underneath his hand they found a hambo, and in the hollow of it there was a book—the book that we had given him. We are ignorant of his last days. He was old and feeble; but the remembrance of his form on the bank of the river pointing up to heaven, and his care of the book, inspired us with hope that he had turned to Christ as his refuge. If we are permitted, through the mercy of Christ Jesus our Lord, to enter those golden gates, would it be strange if we should be welcomed by this one, now redeemed, no longer ragged and filthy, but clothed in the white robes of Paradise?

Lost—Somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are lost forever!

THE GOLDEN RULE.

"Do unto others as you would have others do unto you."

Mary and James were children of poor parents. They lived just in the borders of a forest in a little cottage. Their parents were kind, but worked all day to earn food and clothes for their children, so that Mary and James were never taught much that was useful, and did as they pleased: and they sometimes showed themselves very selfish and unkind to each other. Mary loved to go into the woods and gather the flowers that grew there, and hear the birds sing, and to watch the sunlight dancing between the leaves; and sometimes, as she sat on the ground, or hunted for nuts, she thought she heard some one speaking to her, but she found it was only her thoughts. These thoughts were often about James and her plays with him, and they seemed to tell her she had been very selfish.

One day during the chesnut harvest, Mary and James had been out to gather the nuts. Mary had filled her basket first, and would not help James, but sat down on a stone, and looked first at the grass, then up to the sky, and tried to sng like the birds. Her thoughts began to ask, who made the grass, and planted the trees, and who made the beautiful nuts. Some one had told her it was God; but she had not learned much of God, and so did not understand much about His love and goodness; but she said, "Why does He give me so much that is beautiful; I can pick whole handfuls of flowers, and yet there are as many more in the woods for James; and I can feed the grass to Brindle, and yet find just as much; and the sky always looks beautiful and bright. Oh! I wish I was like God, then I would make everything beautiful."

James was a little boy, and was very tired trying to fill his basket with chestnuts, and he heard Mary's wish just as he was wishing she would help him. "Do you suppose anybody can be like God, and not help other people that are tired?" he said. Then Mary's thoughts began to answer, and she did not sit selfishly looking at James, but sprang up and helped him, so that the basket was soon filled. But just as they were ready to go home, Mary accidentally spilled all her nuts. She began to cry, and James laughed at her; that made her cry the more, and he said he would run away and get home first. But his selfish thoughts were not his only thoughts. When he remembered what Mary had said about God's love, he thought of what he had heard about Jesus, and how He loved little children, and how good and bright spirits loved them, and tried to make them good; but he was tired, and it is not quite as easy to be good when one is tired, and the selfish thoughts are the strongest then, so he lay down on the grass and heard Mary cry without offering to help her. Just then a little bird flew on to a branch of a tree and sang its song,—chick a dee dee,—and he thought of the little bird that built its nest by the cottage door, and how he would find the worms for his mate, when it could not leave its nest; and then he thought of his father and mother, both hard at work for Mary and him; and he remembered what Mary had said about God, and the story of the angels that loved to help people; and he said, "I will be like them as much as I can." So he sprang up, and helped Mary instead of lying on the grass.

Do you understand that James and Mary each had selfish thoughts, and each had loving, good thoughts, and that, so long as they let the selfish thoughts govern them, they were unkind, and did not try to help each other; but when they let the good thoughts govern them, they were ready to be kind to each other, and grow happy? When they obeyed the rule, doing unto others as they would have others do unto them, they were blessed.

Now, the next time you are selfish and unkind, will you try and remember Mary and James and think as they did of God's love, and of the love of the angels, and try to let your kind feelings govern you, that you may grow more and more like them?

“ Let me hear the gentle voices,
 Ever whispering unto me ;
 Ever calling me from sinning,
 Bidding from the wrong to flee.

“ Let me turn from selfish wishes,
 Drive unkindness from my heart,
 As I think, my Heavenly Father,
 How good and kind to me Thou art.”

MRS. M. L. WILLIS.

OPEN-AIR EVANGELISTIC MEETINGS AT HUNTLY.

At one of these gatherings the Rev. Denham Smith spoke. His address was pretty lengthy and somewhat discursive, but singularly pointed and impressive in many parts. After some prefatory remarks, he related the case of a military officer who, on a Sunday afternoon not long since, called on him at Kingstown, and told him he had been impressed at his service that morning, and was under deep anxiety. He was astonished and delighted at this, having known the officer before as one that had lived separated from God. After a little conversation the officer went home. Soon after he was called to see him lying in the attitude of death; and his question was, how was he to know that he was saved—that his sins were forgiven? He directed him to Rom. x. 6, “Say not in thine heart,” &c.; and after an illustration of its statements the dying man asked that the Bible might be laid upon his chest, and his wasted finger laid upon the lines. After the exclamation, “Precious Gospel; blessed Gospel, I do believe,” he died rejoicing. This story was woven through the entire length of Mr. Smith’s address, which lasted over half an hour. But, as we have said, many of the incidental passages were of great beauty and power. Thus in urging his hearers to “take no thought” for earthly things, he said—the birds sing as gaily before breakfast as after, though they do not know where breakfast is to come from. The larks go up in the morning singing grandly over your Grampians, though the poor little chaps do not know where breakfast is to come from yet. One of the incidents related by Mr. Smith was that of a minister in the west of England. When he came down to breakfast one morning his countenance was pictured over with deep anxiety. Again and again he was asked if he was well, and gave no answer. At last, to the inquiries of his wife he said, “During the night I dreamed I had died. In my dream, it appeared as if my solemnised departed spirit hovered over the body it was leaving to take a last look of the clay. In a moment of time my spirit seemed ushered into the presence of the Great Judge, who, the moment I stood before His presence, presented this solemn interrogation, ‘Hast thou watched as one that must give account?’ Feeling conscious that I had not watched for souls as one that must give account, I said to Him, ‘No, Lord.’ Then the question was put, ‘Hast thou watched for thine own soul?’ Feeling conscious that I had been living without the living reality of religion, I answered, and I felt I could conscientiously no otherwise answer, ‘No, Lord.’ Then, I saw in my dream that the lip of the Judge was quivering, as if the word was about to come from that lip—‘Depart!’ when the horror of the word awoke me;” and, as he said this, the tears streamed down his face—“You may believe, my dear wife, and my beloved children, I bless my God it was only a dream.” But he had scarcely uttered the words, when his eye grew wan, his countenance assumed a more deadly hue, and he fell a corpse in the very chair where he had told his dream. Mr. Smith added, he did not, in any wise, pretend to discriminate, or determine what the condition of the dying minister was, though he could not conceive that one who had been brought under such concern, and quickened to know the value of Christ, would be cast off, but, if the dream, in its deep

startling solemnity, was more than one could bear, it was well fitted to rouse to earnest anxiety as to the dread reality of the soul unsaved coming before its Maker.—*British Paper.*

SERAPHIM AND CHERUBIM.

“Papa,” said a little boy to his father, “what is the meaning of the words *cherubim* and *seraphim*, which we meet with in the holy Scriptures?” “Cherubim,” replied his father, “is a Hebrew word signifying knowledge; Seraphim is another word of the same language, and signifies flame. Whence it is supposed, that the cherubim are angels who exceed in knowledge; and that the seraphim are angels likewise who excel in loving God.” “I hope then,” said the little boy, “when I die I shall be a seraph; for I would rather love God than know all things.”

Obituary.

Died at Newcastle, C. W., on the 2nd of August, Richard Honey, aged 91 years. He was born in the parish of St. Veap, Cornwall, England. Between sixty and seventy years ago an Independent minister came into the adjoining parish of Lanreath, preaching the gospel of Christ, and was the instrument, under God, of the spiritual quickening of him to whose memory these few lines are devoted. It was truly refreshing, after many years of consistent living and faithful work in his Master's service, to hear this aged disciple give a clear and striking account of the way the Lord found him. The text blessed to his awakening was Rom. vii 9, For I was alive without the law once; but when the commandment came, sin revived, and I died. His convictions were powerful but speedily issued in a firm faith in the atoning sacrifice of Jesus. The evidence of his connection with the blessed Redeemer remained clear through the long course of his earthly pilgrimage. He was one of the original members of a small church formed in his neighbourhood, and contributed largely from his activity and spirituality in maintaining its influence for good; he was in the habit of officiating when the pulpit was unsupplied, and also evangelised in several places around, almost every Sabbath. These ministrations are said to have been acceptable, and in them he continued till he came to this country twenty years ago. Twelve of his grown up sons and daughters had previously emigrated, and it became desirable that he and his beloved partner in life, who still survives, should follow them to this new land. Shortly after coming to Canada he united with the church in Bowmanville, but for sixteen or seventeen years he resided in Newcastle; his growing infirmities and years latterly disabled him from worshipping in Bowmanville, when however strength remained it was no unusual matter for him to walk five miles on the morning of the Lord's day to the house of prayer. His active service in the Lord's work in Newcastle was principally in the Sabbath School, for the interests of the young he evinced the liveliest regard, no ordinary cause could keep him from his post; severe snow storms, that younger people were afraid to face, did not prevent him. After an illness of two months, the Master called for him, and he departed, having maintained a good profession for much more than half a century. Blessed are the dead that die in the Lord.