

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|--------------------------|--------------------------|--------------------------|-------------------------------------|--------------------------|--------------------------|
| 10X | 14X | 18X | 22X | 26X | 30X |
| <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input checked="" type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12X | 16X | 20X | 24X | 28X | 32X |

CANADIAN INDEPENDENT.

VOL. IX.

TORONTO, JUNE, 1863.

No. 12.

RUTH, OR TRUE DECISION.

Beauty and simplicity are characteristics of the touching narrative of Ruth. Poetry, painting, and sculpture have each found a subject and inspiration from the thrilling history. We have also, prominently marked, the great features of a Divine Providence, watching over and guiding the steps of those who trust in God, and setting in motion events intended to culminate in the accomplishment of purposes of love. Here we have a link in the chain of that line that was crowned with Deity, when Jesus was born; it is seen at a point too where it touches the Gentiles, probably foreshadowing the wide diffusion of the blessings of salvation to the world. The object we have in view at this time is to set forth the importance of true decision for God.

The firm determination is expressed thus: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Were this only a fanciful tale we would pronounce the artistic grouping of the whole scene perfect, but its truthfulness stands out in the tender touches of nature that glow in every line. Allusion to the circumstances of the story would make our remarks tedious, and therefore we come to the grand idea embodied in the strong resolution to serve God—"thy God shall be my God." Her mind is made up; with unwavering lip, though with tearful eye, she makes announcement of her choice. In the history of every saved sinner there is a similar chapter. Two kingdoms divide the allegiance of men, the kingdom of God and the kingdom of the Devil. Geographical lines define the boundaries of nations. Moab and Judea had each their limits. The kingdoms of light and of darkness are divided by works of a corresponding character. Now a contest is going on for the heart, a step must be taken which is to decide under what colours we shall fight, under what principles we shall live. Appeals, representations, influences, are put forth to sway the heart. The wand of the Tempter conjures up the glories of this world. True religion or sinful neglect of it are in the scales of the balance. In a right decision we take God to be *our* God. Other lords have had dominion over us; they are cast down, they are denuded of their power. God becomes the God of our salvation. Faint and feeble impressions become strong. True beauty is seen in Christ. He is taken in all His offices, as prophet, priest, and king. Faith looks at the wounds of Jesus, and like Thomas cries, "My Lord, and my God."

In this choice we become one with the people of God—"Thy people shall be my people. If we love Him that beget, we love them that are begotten of Him. Their hopes, their aims, their pursuits, their joys are one. Moses made choice of affliction with the people of God rather than enjoy the pleasures of sin for a season. Often the decision comes out by the open confession of Jesus, and a close and lively fellowship with the followers of the Lamb—"whither thou goest I will go; and where thou lodgest I will lodge." Church relationship and fellowship spring from the heart, being right with God—"they first gave their own selves to the Lord, and then unto us by the will of God."

There are some difficulties which must be surmounted in deciding for God.

The influence of example may be strong in the opposite direction. Orpah returned unto her own people, and unto her gods. Companions giving no heed to their soul's salvation may cross our path. Many a tender natural tie may require to be broken, because their power may be to hold the soul in sin. Dear as companions may be, yet it may be necessary to set out on the road to heaven alone. Religion lies between God and ourselves. Personal responsibility shows the need of securing personal safety. Then we must also venture boldly on the way, though it is untried and may bring trials. Ruth left home, country, kindred; thus the soul should give up all that before was near and dear, to follow Jesus. Going after Him there is a cross to carry. Our faith may be tested, but though tried with fire shall be found unto praise, and honour and glory at his appearing.

Alas, how many may be seen in the world who are *not quite* decided, halting on the boundary line between Christ and the world. To be almost a Christian is not enough, we must be one altogether. Not far from the kingdom, and yet to come short of it, is to be lost when almost home. Should any who read these lines have a consciousness that they are not quite saved, let them resolve to give themselves to Jesus "just as they are," and at once. Not yet decided! After years of opportunity. Not yet saved! But you admit the necessity of becoming truly godly, you feel the danger of losing the soul, flee then in this accepted time to the hope set before you in the gospel.

MINISTERIAL SUPPORT.

The support of Gospel institutions has been, we believe, laid by the Head of the Church on his people, that by the exercise of liberality and holy affection the selfishness of the heart may be checked. This subject requires frequent and earnest discussion, that the law of Him who is King in Zion may be duly regarded, and the claims of His servants admitted. A just, enlightened, and constant beneficence would prove the vitality and power of the principles for which our contributions are cheerfully given. We have not sympathy with the spirit that represents it as a charity, as if it were a great favour, to support the ministry. "Let it not be thought," says John Angell James, "that what is given to a minister is a *charitable donation*; it is the payment of a just debt. It is what Christ claims for his faithful servants, and which cannot be withheld without robbery. I spurn for myself and for my brethren the degrading apprehension that we are supported by charity.

We are not clerical pensioners upon mere bounty. Our appeal is to justice; and if our claims are denied on this ground we refuse to plead before any other tribunal, and refer the matter to the great assize." As suggestive of thought on this question we give our readers an extract from a singularly racy and powerful speech of the Rev. Dr. Guthrie, as Moderator of the General Assembly of the Free Church:—

"On two points I intended to address this Assembly. As to the Missionary cause, in which I feel the deepest interest, I must leave that, if God spare me, to the sermon with which I shall open the next General Assembly. To the other, therefore, the minister cause, my fathers and brethren, in taking leave of you, give me liberty now fully and frankly to speak. I will speak frankly, and I'll honestly tell you the reason why. I have had it long in my head, and I have had it long in my heart. I am thankful that I am in circumstances now, by the kindness of my congregation and other things, to speak out my mind, and no low-minded man or woman can suspect me of any personal or mercenary motives in this matter. Therefore, I intend to speak out fully and frankly in this matter. Now, I take leave to say that the livings of our ministers are inadequate. I take leave to say more; I take leave to say that the livings of ministers are quite inadequate to their position and to their inevitable and unavoidable outlay. I take leave very distinctly and very expressly to say that; and what is the result of that? what shall be, and will be, the result of it? the greatest calamity that can befall the Church, far worse than persecution, and far worse than oppression. All hail to the storm, that, with God's blessing and good management, drives the ship on, instead of driving her back. The calamity which I dread, next to the withdrawal of the Divine blessing the greatest of all, is that the rising talent, and genius, and energy of our country may leave the Church for other professions. This is what moves me to speak, and what I have now to express on this subject. 'A scandalous maintenance,' as Matthew Henry says, 'makes a scandalous ministry.' I'll give you another sentence, which, though it is my own, is pregnant with truth—is as pregnant with truth, in my opinion, as Matthew Henry's, 'that the poverty of the manse will develop itself in the poverty of the pulpit.' I have no doubt about it; and that is the evil I am anxious to avoid. Genteel poverty, may you never know it—genteel poverty, to which some doom themselves, but to which ministers are doomed, is the greatest evil under the sun. Give me liberty to wear a frieze coat, and I will thank no one for black—give me liberty to rear my sons to be labourers, and my daughters to be domestic servants, and the manse in contentment and piety will enjoy the sun that shines on many a pious and lowly house; but to place a man in circumstances where he is expected to be generous and hospitable, to have a hand as open as his heart is to the poor, to give to his family a liberal education, to bring them up according to what they call genteel life—to place a man in these circumstances, and expect that from him, and deny him the means of doing it all, is, but for the hope of heaven, to embitter existence itself. I know some people do not like to hear of them, and those who like least to hear of them need most to hear of them. There are many people like an honest man belonging to Aberdeenshire, who once was asked what he thought of the Free Church. 'Oh,' says he, 'I admire her principles,' but I detest her schemes.' Now allow me to state two or three ways in which the claims of the ministers are evaded. I will give you cases, because these are best remembered. Many a long year and day ago, there was an excellent minister of the name of Mr. Gray, and he got his son, whom I knew, a highly-esteemed Old Light—a better never lived—he got his son to be appointed his assistant and successor. The people gave the father £100 a-year, and they gave his son £80; which in those days was perhaps better than the Free Church ministers are paid at the present time. It was most creditable to the congrega-

tion and to the good old Seceders. At length the father died, and the congregation met to consider what stipend they should give the son, now that he was sole pastor of the congregation; and the question was not whether they would give him £180, which they ought to have done, seeing that the giving of £180 before proved that they were able to do it; the question was, whether they would give the son the £100 the father had, or keep him at the £80. Well the question was put, whereupon an honest weaver stood up, and was clear for keeping the incumbent at £80. He said that he did not see any reason for ministers having more for weaving sermons than he had for weaving webs. He was for holding them down to the lowest figure, in proof of which, he said, the fact was that the Church never had such ministers as in those days when they went about in sheepskins and goatskins, and lived in caves and holes of the earth. If any people sympathise with the weaver, I answer that I have a radical objection to caves—they create damp—and, secondly, as to the habiliments, it will be time enough to take up that question when our people are prepared to walk along Prince's Street with us—with me, not in this antique dress, but in the more primitive and antiquated fashion of goatskins with the horns on. It is very easy to dispose of this evasion. I shall pass on to the second evasion, and it was from a case too. It was not in my own congregation—let me say that it was not in any congregation of the Free Church. It is contained in a remark I shall repeat. There was the same evasion in it, but it looks very pious, and it is all the worse for that. It was contained in a remark made by a lady to the wife of a poor minister of a wealthy congregation, who, by keeping boarders, had to eke out a living that some of the merchant princes in his congregation could have paid out of their own pocket, and never missed it. The lady, rustling in silks, and in a blaze of jewels, went to visit the minister's wife, more a lady than herself, with the exception of the dress. The lady condoled with the minister's wife on the straitened circumstances and means of the ministers, and she condoled thus:—'Ah! says she, 'my dear,' looking into the pale, careworn face of the excellent woman, 'My dear,' she said, 'your reward is above.' From the bloodless lips of some poor sinner in an unfurnished garret, where the man of God has gone to smoothe the dying pillow and to minister consolation in that last dark hour, I have been thankful to hear those words, 'Your reward is above;' but from silks and satins, disgusting!—it is cant, the vilest cant, and enough to make religion stink in the nostrils of the world. Would that saying pay the minister's stipend—pay the minister's accounts? Fancy the worthy man going to his baker or his butcher, and instead of paying down money, turning up the white of his eyes, saying, 'Your reward is above.' I fancy they would say, 'Oh! no, my good Sir, that will not pay the bill;' and I say what does not pay the bill, does not pay the ministers' stipends as they ought to be paid. There is another answer, another way of getting rid of this question, that I want the Christian public to look at. I have heard it myself; it is a very common answer, and it is this, that ministers should not be rich. Now, I am not wanting ministers to be rich; I do not want to be rich myself; although it is a sweet thing to be able to pour a blessing into an empty cup. I want to know why I should be deprived of that pleasure any more than other people? I want to know if I have not a heart as well as other men? Have not I pity as well as other men? Have not I delight in seeing and hearing the widow's blessing as well as other men? I want to know more than that; I demand to know the reason why riches are more dangerous to ministers than they are to other people? I want to know why men can stand up before the public and say that ministers would make a worse use of their money than other people? Are those who have received a liberal education, cultivated minds, holding a sacred office, occupying a public position, whose piety should be fired at the altars where they minister, and whose sympathies are daily moved by the misery and poverty they see—are they less likely to make a good use of money than other men? Does any man in this house say that Agur's

prayer was made for ministers, 'Give me neither poverty nor riches?' Tell me no more about ministers not being rich. But I don't want ministers to be rich; that is not my object. My object, my only object, for which I stand here to plead is, that ministers should have such maintenance as shall relieve them of the evils that I shall call poverty. Don't be ashamed of poverty. Poverty in a good cause is a noble thing. Don't stagger at the word. There was a man came once to the person who did the writing on Pitt's monument, which was something to this effect—that millions had passed through his hands, and that he died poor. It was the noblest thing ever said about a statesman; but the man, with a very delicate sensibility, said, 'Oh, I don't like that word poor. I think it ought to have been, that millions passed through his hands, and that he died in embarrassed circumstances.' What I want is this—and I tell this house, and tell the public—that I stand here this night to plead that my brethren should have livings adequate to their position, and adequate to the expense in which they are necessarily involved. That is my object. I need not tell the intelligent public, or the fathers and brethren of this House—I do not need to tell you that ministers' livings have not risen in any Church—Free Church, United Presbyterian, Congregational, Established—that the ministers' livings of no Church, endowed or unendowed, have risen with the increase of labourer's wages, with the revenues of land, with the incomes of proprietors, with the profits of commerce, with the salaries of schoolmasters, with the incomes of clerks; and that, in point of fact—and let it go abroad as with a trumpet voice—the position of ministers is in many respects worse this day than it was half a century ago. That is the true position of ministers, and the sooner the public know that the better."

PASTORAL ACKNOWLEDGMENT.

The pastor of one of our Churches having been recently favoured with a "donation visit," presented to each of his visitors on the occasion the following acknowledgement, which, as it may suit other meridians equally well, is sent to the "C. I." for insertion.

TO THE MEMBERS OF THE CONGREGATIONAL CHURCH AND SOCIETY.

Dear Friends,—Please to accept my hearty thanks, and those of my family for this expression of your kindly feelings towards us, and of your appreciation of my ministry among you. I trust that these repeated tokens of your good-will,—coming far short, I doubt not, of what many of you would like to do,—may tend to cement our union, and to increase our mutual interest in the prosperity of the Church with which we are connected.

It might seem like claiming Apostolic magnanimity were I to say, as he did when the Philippians made him a "Donation," (Phil. 4, 17, 18,) "not that I desire a gift, but I desire fruit that may abound to your account," but this, at least, I can say, that you have it in your power to confer upon your Pastor favors which *he would prize more highly than any pecuniary gift.*

Permit me, then, while acknowledging your kindness, to show you how you may largely increase the obligations under which you have laid me.

1. By a more regular attendance at the House of God, Some of you are exemplary in this respect, but there are others whom it takes but a very little fatigue, or indisposition, or inclemency in the weather, that would not in the slightest degree interfere with attention to business, to keep at home on the Sabbath; while some seem to absent themselves without any such excuses, poor as they are, and think once a day often enough, under any circumstances, for them to attend. The evils of such irregularity are many;—it damages your own spiritual condition; it disheartens your minister; it discourages your brethren: and it prevents

strangers from joining us. I am often told that this does not arise from indifference to my preaching, but this is very hard to believe, when I see even members of the Church absenting themselves for several Sabbaths together. To say that all this is *utterly wrong and inexcusable* is only to repeat the verdict of your own consciences; you know it is! *Will you remedy it?*

2. *By using your exertions to promote the prosperity of the Church.* Your personal attendance will do much towards securing this result, for a well filled house is always attractive to strangers. But in addition to this, can you not, and ought you not to endeavour to bring along with you those of your friends and neighbours who are neglecting the house of God? Many who now stay away would come if invited, and treated courteously when they come. *Will you not do your share towards building up the Church, and enlarging the Congregation?*

3. *By attendance at the weekly prayer meeting.* Some of you never come to it; others of you very seldom. *Is it right so to neglect it?* Could you do so were your heart in full communion with God? Or can you ever expect to enjoy his smile while you continue to absent yourselves? A few, I know, are kept away by infirmity, and domestic duties; but with most of you *neglect* is the sole reason for non-attendance!

You complain, perhaps, that the meeting is small and dull, and unlike those you have been accustomed to. But how can it be larger while you stay away? And as to its dullness, may not that be due to your own spiritual apathy? Others enjoy it; and so would you, were you to attend it regularly.

4. *By cultivating domestic piety.* Parents! do you, morning and evening, gather your children around you, and commend them to God in prayer? Do you teach them to observe the Sabbath, and love the Sanctuary? And are your spirit and example such as to attract them to the good way? Oh! see to it that you "offend not one one of these little ones,"—specially those of your own household! Resolve, with Joshua, "as for me and my house, we will serve the Lord."

5. And lastly,—*by a hearty consecration of yourselves to God.* Are you a Christian? Be one indeed! "Walk worthy of your high vocation." Are you still impenitent? "Flee from the wrath to come," and "lay hold on the hope set before you in the Gospel." "He that believeth shall be saved,"—spare me the pain of quoting the remainder of the passage, (Mark 16, 16.) as if it might ever be *applicable to any of you!* Prevent that by an immediate acceptance of Christ. Thus you may greatly honor God, and gratify

Your Affectionate Pastor,

* *

Trans-Atlantic Retrospect.

We gladly devote a considerable space this month to a report of some of the MAY MEETINGS; to notice all, however briefly, would exceed the limits of this department. It is gratifying to observe, that, while some of the societies report diminished funds, because of the Lancashire distress—although by no means to such an extent as might reasonably have been feared—their operations had been prosecuted with undiminished zeal, accompanied by a good measure of success.

BRITISH AND FOREIGN BIBLE SOCIETY.—The fifty-ninth anniversary of this society was celebrated on May 6th, in Exeter Hall. The proceedings commenced at eleven o'clock, by which hour the large room was well filled. The Earl of Shaftsbury, as usual, occupied the chair.

The Rev. Charles Jackson offered prayer and read the 55th chapter of Isaiah.

The Rev. S. B. Bergne read the report of the committee for the past year. It said the year had had its peculiar features of encouragement and responsibility. The committee had to announce a diminished income, but they did that in common with other religious societies, whose resources had been affected by the distress in Lancashire. In France the Bible had been branded as the symbol of anarchy and misfortune. The total circulation in France was now raised to 5,000,000 copies. The circulation of the year in Belgium was 4,749 volumes, making the issues since 1835, 272,000. In Holland the two antagonists of the society were Popery and Rationalism, and the work of distribution had been opposed by both in the last year. The issues from the depôt at Amsterdam within the year amounted to 21,151 copies. No pleasurable reference, it was observed, could be made to Austria. Every effort had been made to induce the Austrian Government formally to allow the introduction of the Bible but without effect. The agent of the society had frequent interviews with official persons, and respectful memorials had been addressed to the minister of State in whose department the matter was; but the Government had maintained a long and vexatious silence. The circulation in Denmark during the last year was 16,130 copies; in Norway, 19,582; in Sweden, 93,000; in Russia, 19,500. During this year the issues in Italy amounted to 27,000 Bibles and Testaments. The number of colporteurs employed was twenty-nine, and their labours embraced Northern, Central, and Southern Italy, and the island of Sicily. There was a bright side to the picture of Italy. Some of the priesthood there were arguing in favour of the free circulation of the Scriptures, and the utterances of a free press and other causes gave assurance that a power was at work which would eventually ensure a wide diffusion of the Scriptures. The important depôt at Malta provided for Bible distribution in Africa, Egypt and Syria, as well as in Malta itself, and nearly 9,000 copies had gone forth from it in the past year. The society's agent at Constantinople declared that a careful retrospect of the year was in all respects well fitted to encourage the hearts of those who longed to see Mahomedanism supplanted by the religion of the Cross. The circulation of the year amounted to 16,046 copies.

In Greece the use of the Bible was permitted in all national schools, and adopted in nearly one-half. The issue of the year in that country amounted to 1,396. Proceeding to India, the report said the work of the Society there was necessarily dependent on the co-operation of missionaries and native converts, and in proportion as these multiplied would there be additional facilities for diffusing the Scriptures. The issues of the year at Calcutta were 28,500; at Allahabad, 13,000; at Madras, 76,000; at Bombay, 2,160. The returns from Ceylon were not yet complete; but the entire circulation of Ceylon in the past year could not be less than 137,000 copies. In China, there were some features of progress and improvement. The issues of the year at Shanghai were 35,190 copies, chiefly Testaments; at Canton the number was 9,000, and at Hong Kong, 9,341. As regards the South Sea Islands, during the past year the complete Bible in the Tahitian language had been finished and placed at the disposal of the London Missionary Society. The Bible in the language of Siamon, and its translation in the Tongee language had been completed. In the last report it was stated that ample supplies of the Scriptures had been recently dispatched to Madagascar. When they arrived the work of distribution immediately commenced, and so numerous and eager were the applicants that within three days nearly 2,000 copies were assigned. The society would be prepared promptly to undertake the preparation and diffusion of the Scriptures, at whatever cost, which might be required to give effect to missionary operations now so auspiciously renewed. It was in the last report that a Bible had been forwarded for presentation to the King of Madagascar, accompanied with a letter. The gift was received by the King, and the volume was in frequent use in the Royal Palace. The acknowledgment had been received from the king;—

My Lord and Gentlemen,—I have duly received from the Rev. William Ellis the very handsome Bible which you were so good as to send me, with the letter by which it was accompanied. I thank your lordship and the officers of the committee of the great institution over which you preside for the good wishes expressed in your letter towards myself, and for the interest you manifest in the prosperity of my country, as well as for the holy book you have forwarded to me; and more particularly for the generous supply of the sacred Scriptures which you have sent to my people, by many of whom they will be highly prized and carefully read. I desire to ascribe to Almighty God the position which I occupy in Madagascar; and as I believe that nothing will conduce more to the prosperity of my people than a wide extension of Bibles, I shall encourage the most free circulation of the Scriptures throughout Madagascar, and I wish religious teaching and Christian worship to be without hindrance or interruption among all classes of my people.

I am, your sincere friend, RADAMA II.

The following is a general statement of the transactions of the society during the year:—The receipts of the year ending March 31, 1863, applicable to the general purposes of the society, have amounted to \$4,263*l.*; and the amount received for Bibles and Testaments has been 73,727*l.* 4*s.*; making the total receipts from the ordinary sources of income 157,990*l.* 4*s.*, being 9,693*l.* 17*s.* 4*d.* less than the preceding year. To the above must be added the sum of 703*l.* 1*s.* 8*d.* for the Chinese New Testament Fund, and 57*l.* 13*s.* 1*d.* for the special fund for India; making a grand total of 158,750*l.* 18*s.* 9*d.* The issues of the society for the year are as follows;—From the depots at home, 1,518,469; from depots abroad, 615,391—total, 2,133,860 copies. The total issues of the society now amount to 43,044,334 copies. The ordinary payments have amounted to 144,946*l.* 7*s.* 1*d.*, and the payments on account of special funds to 5,592*l.* 13*s.* 8*d.*; making the total expenditure of the year to amount to 150,539*l.* 0*s.* 9*d.*, being 5,539*l.* 1*s.* more than in the preceding year. The Society is under engagements to the extent of 94,285*l.* 9*s.* 9*d.*

The termination of the report included a congratulatory reference to the agency of the Bible-women, of whom it was said there are 190 now employed.

THE RELIGIOUS TRACT SOCIETY.—The sixty-fourth anniversary of this society was celebrated at Exeter Hall on Friday evening, May 8. There was a very large attendance, and on the platform there was a goodly array of ministers of various denominations. The chair was occupied, in the absence of Sir F. Crossley Bart., M.P., by John Gurney Hoare, Esq., the treasurer of the society. The proceedings commenced at half-past six o'clock by singing and prayer.

The Chairman said:—The operations of the society during the past year had possessed features of unusual interest. Advantage had been taken of the Great Exhibition to circulate in large numbers tracts and handbills. Large quantities of tracts and books had been distributed among both contending armies in America, and no fewer than 10,000 books and 300,000 tracts had been given away in the cotton districts during the year.

Dr. G. H. Davis, instead of reading a report, stated the leading facts in the course of an interesting speech. The following is a brief summary;—

Publications.—During the year ending March 31, 1863, the society published 567 new tracts, and a packet of 8 book-tracts; 28 books including a new edition of Howe's Works, by H. Rogers, Esq.; and a complete answer to Dr. Colenso's attack upon the Pentateuch, by the Rev. T. R. Birks; 5 periodicals,—the "Leisure Hour," the "Sunday at Home," the "Tract Magazine," the "Child's Companion," and the "Cottage"; and various miscellaneous publications, making

Circulation.—The number of publications issued from the depository during the year was *one millions five hundred and ninety-two thousand one hundred and*

thirty; and if to this be added the probable issues by foreign societies, the number will reach *forty-seven millions*; making a total circulation, in sixty-four years, of *one thousand and six millions*.

Foreign Operations.—In France the society has paid for the reprinting of various old tracts, and the publication of six new tracts, for the free circulation of 200,000 tracts, and 50,000 *Almanachs des bons Conseils*; and for a large number of libraries from the Paris Sunday-school Union, and the Toulouse Book Society. It has circulated 76,645 tracts in Belgium; 120,000 in Sweden; 257,000 from Stuttgart, and more than a million in other parts of Germany. It has published 120,000 copies of 17 different works in Italian, besides 80,000 copies of the *Amico di Casa*. It has also published 18,000 tracts in Bulgarian, 8,000 in Arabo-Turkish, and 3,000 in Armenian. In the vernaculars of India it has printed over 600,000 books, tracts, and periodicals, and 200,000 in Chinese. In Africa it has enlarged its operations at the Cape, and in America has spread its publications through all the British possessions.

Grants.—Its grants have amounted to 13,573*l* 2*s* 8*d.*, towards which the public has contributed in subscriptions, donations, &c., 9,063*l* 10*s* 10*d.*, and 1,965*l* 10*s* 8*d.* in legacies. These grants include, 6,840,330 publications, valued at 6,839*l* 3*s* 4*d.*, made to various societies, congregations, and private persons in the British isles.

Funds.—The receipts from sales amounted to 84,272*l* 12*s* 6*d.*, and from benevolent sources to 11,029*l* 10*s* 6*d.*, making a total of 95,302*l* 3*s*.

SUNDAY-SCHOOL UNION.—The public meeting took place in Exeter Hall. Long before six o'clock that large edifice was filled to overflowing with the teachers and friends of Sunday-schools, and hundreds were unable to obtain admission. After the singing of a hymn and prayer, Henry Lee, Esq., of Salford, in the absence of the President, the Hon. Arthur Kinnaird, M.P., was voted to the chair, and, after making a few brief remarks,

W. H. Watson, Esq., the senior secretary of the Union, read the report which had been adopted by the annual meeting of members. It commenced by a reference to the late conference at Paris, attended on behalf of the Union by Mr. Charles Reed. In the Paris schools there were 3,000 children. The report then went on to describe the progress of Sunday-schools in America and in the colonies, and made special reference to the general convention held last year, which has been productive of great good. The country unions exhibit considerable activity. Reports have been received from 120 Unions, and 71 visits have been paid. The sales at the repositories have amounted during the year to 17,064*l* 3*s* 3*d.*, showing a decrease on the year of 186*l*. The sales of the present year are of a more satisfactory character. The committee have resolved to establish a Scripture Museum, and solicit donations tending to illustrate the Scriptures. The income of the benevolent fund has been 2,011*l* 18*s* 3*d.*, and the expenditure has amounted to 2,189*l* 4*s* 11*d.* during the year. 329 lending libraries have been granted at a sum below the retail price of 339*l*. The schools thus assisted contained 72,763 scholars, of whom 48,782 were Scripture readers. The number of Sunday-scholars in the metropolis is about 200,000, or 1 in 15 of the population; while in some parts of the country 1 in 5 of the population are Sunday-scholars; or to put the case in another form, two-thirds of the youthful population of London are destitute of the advantages which Sunday-school instruction has been found to yield. In reply to a circular sent out by the committee for subscriptions to the Lancashire distress, the sum of 4,000*l*. had been received from the scholars belonging to the schools in connection with the Union.

LONDON CITY MISSION.—The 28th anniversary meeting of this society was held in Exeter-hall on Friday morning, May 8, the chair being occupied by Mr. R. C. L. Bevan, and subsequently by Mr. Robarts.

The Secretary, the Rev. John Garwood, read the report. The number of missionaries sent out by the society during the year was stated to be 380; the number of domiciliary visits paid, 2,012,169, showing an increase on the preceding year of 32,716; copies of the Scriptures distributed, 9,771; tracts 2,970,527; the outdoor services numbered 4,350; the number of communicants, 1,483; persons restored to church communion, 247; families induced to commence family worship, 619; drunkards reclaimed, 1,013; unmarried couples induced to marry, 366; fallen women restored to their homes, or otherwise rescued, 403; shops closed on Sunday, 203; children sent to schools, 8,726; adults visited who died, 6,791. The receipts of the society from all sources amounted to 36,761*l.*, being a decrease of 388*l.* as compared with last year. The expenditure of the society during the year was 38,491*l.* being an increase on the last year of 635*l.* The receipts for the Disabled Missionaries Fund were 368*l.* and the expenditure 385*l.* The committee conclude their report by appealing to the friends of the society not only for increased pecuniary effort, but also for increased prayer. Never in the history of the society have the applications for employment as missionaries been so numerous as during the past year. Instead of districts remaining vacant for want of men, as was the case for so many years, men have now to be refused because there are no funds to support them.

The chairman, in the course of his opening speech, said he could bear the strongest testimony to the catholicity of the society. The great problem whether it was possible for men holding different views of church government and church discipline to work together in sending forth missionaries has been solved in the most satisfactory manner. They had worked together most harmoniously.—*Non.*

CONGREGATIONAL UNION OF SCOTLAND.—The fifty-first annual meeting was held this year on the 29th April, at Dundee. Among other visitors, there were present the Revds. T. Binney and J. H. Wilson, and Samuel Morley, Esq., of London. The chairman, the Rev. Dr. Wm. Lindsay Alexander, delivered a very excellent inaugural address on "The Past and Present of the Union."

Last year the committee had been empowered to consider the propriety of forming, in concert with the Union of England and Wales, a Congregational Union of Great Britain; not strictly a union of the Scottish and English Unions, but of individual churches and members in Scotland, and the English Union. One of the most important objects sought to be attained by the proposed scheme, was, as Dr. Alexander explained, that the English Union should occasionally hold their Autumnal Meeting in Edinburgh or Glasgow. The Committee in London, while admitting that in many respects it might be desirable to effect such a junction, saw considerable difficulty to its accomplishment. It was therefore decided that no further steps be taken in the matter.

A *Conversazione* was held in the evening in the Corn Exchange, at which there was a large and most respectable attendance; Mr. W. P. Paton, of Glasgow, presided.

The Annual Public Breakfast of the Union took place on Thursday morning, in the Union Hall, High Street. The Hall was quite filled. The chairman, the Rev. Robert Spence, A.M., suggested that a necessity existed for a Chapel-building Association in connection with the Union. He also spoke of the benefits conferred by the Ministers' Provident Fund; of which the income last year from all sources was £300; there were sixty-five beneficiary members—about *four-fifths* of the Congregational pastors in Scotland. He earnestly urged on every young minister to become a member at his ordination, and thus secure himself from the miseries of poverty in his old age, when he might not be able to continue his labours. A report was presented by the Rev. G. D. Cullen, Secretary, of the Widows' Fund, which was in a very prosperous state. A conversation took place on the "Hymn Book" question, some wished a new book on the basis of

that compiled many years ago by Messrs. Ewing and Payne, while others said there was a strong and pretty general feeling in favour of the English Congregational Hymn Book. A deputation was appointed to present an address to Her Majesty and the Prince and Princess of Wales.

Mr. Samuel Morley, of London, addressed the meeting, urging the importance of vital godliness and increased benevolence, inculcating the duty of giving according to their means. The subject of American slavery and the civil war engaged attention, and led to some discussion. Ultimately a resolution was adopted, instructing the Committee on Public Affairs to prepare a letter to the Congregational Churches of America, renewing the protest of former years against the sin of slavery, and denouncing as the consummation of that iniquity the present attempt to establish a government avowedly founded on the institution of slavery as its corner stone; along with their congratulations on the recent measures of the United States government tending towards the abolition of slavery and the effectual suppression of the slave trade; their deep sympathy with them in their present distress, and the expression of an earnest hope and conviction that the issue will be the final extinction of slavery over the whole continent.

The Theological Hall had a meeting at 1 o'clock, Rev. Dr. Cullen in the chair. Number of students, 17: three from Glasgow, one from St. Andrews, and the rest from Edinburgh. The Professors reported very encouragingly of the abilities and progress of the students. A public meeting in the evening closed the proceedings of the Union.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.—The thirty-fourth annual meeting was opened, May 12th, at the Weigh House Chapel: a very large number of ministers and delegates were present. The chair was taken by the Rev. Enoch Mellor, M.A., of Liverpool, who delivered an address of much power—reviewing the principal public events since the autumnal meeting, then the theological controversies of the year.

The Report spoke of the past year having been, probably, more important to the interests of truth and freedom than any previous one since the establishment of the Union. It is expected that the special contributions during the Bi-Centenary period, over and above the ordinary contributions for denominational institutions and objects, will amount to a quarter of a million of money. The effort to establish Congregational worship in Paris had been successful, the Committee having secured the lease of the chapel in the Rue Royale, formerly used by the Wesleyans; and being duly authorised by the Government, it was opened on the 19th February, amidst encouraging and promising circumstances. About £4,000 had been collected by a committee in London, acting in concert with the Lancashire Congregational (Relief) Committee; and through their united endeavours, a sum greatly in advance of this had been employed in ministering to the comfort of christian brethren connected with Congregational churches in the north; over and above all which, still larger contributions had been made by individuals and congregations to the general fund. The publications of the Union continued to be called for. A feeling reference was made to three honoured and distinguished men—Burnett, Leifchild, and Bennett, who had fallen asleep in Jesus during the year. The resolution appointing the officers and committee for the ensuing year, empowered the committee to add to their number the names of ministers from the country, which the Rev. Dr. Brown, of Cheltenham, who moved the adoption of the report, said, by securing the presence of the country element in the councils of the Union, would prevent anything like cliquesm. The Rev. Julian Sturtevant, D.D., of New York, was introduced to the Union as a deputation from the American Congregational Union of New York.

The next Autumnal meeting is to be held in Liverpool, in October, and the Union will hold their Annual Assembly in 1864, in the town of Hull. The Rev. J. C. Harrison was selected as Chairman for the next year.

BRISTOL AND GLOUCESTERSHIRE CONGREGATIONAL UNION.—The annual assembly of this Union was held on Tuesday and Wednesday, the 14th and 15th April, at Zion Chapel, Bristol. The Rev. George Wood, B.A., presided. The report of the operations of the Union for the year ending the 31st March was presented, and showed that the work of evangelization was being carried on with diligence and success in the various stations under the care of the Executive Committee. Brief reference was also made to the Bicentenary Commemoration of the last year and its results. The Union having decided at that meeting that an institution should be established in Bristol, for the education of home missionaries and village pastors on the plan described in a paper submitted by the Rev. E. J. Hartland, and since published, the executive first set to work to obtain the necessary funds. Early in the present year they found themselves in possession of promises of support to the extent of 616*l.* for the first year, 591*l.* per annum for the three following years, and 100*l.* for the fifth year. Under these circumstances they felt justified in proceeding further, and in arranging for the opening of this important institution in September next. A sub committee was appointed, who were to make any inquiries they might consider necessary, and select a gentleman they deemed eligible for the post of tutor. They unanimously selected the Rev. E. J. Hartland. With similar unanimity the executive endorsed their selection, and cordially invited Mr. Hartland to undertake this work. On the presentation of this report, and after it had been adopted, so far as the ordinary operations of the Union were concerned, a resolution was proposed by the Rev. H. I. Roper, and seconded by the Rev. R. C. Pritchett, specially approving of the measures of the Executive Committee in connexion with the new institution, and confirming them. The resolution was carried unanimously.

BROMLEY ST. LEONARD, MIDDLESEX.—The Rev. J. Sella Martin, a fugitive slave and late pastor of a flourishing Baptist church in Boston, U.S., has accepted a cordial and unanimous invitation to become the pastor of the church at present meeting for worship in the Lecture-hall, Bromley, near Bow. The circumstances connected with the formation of this church are of an interesting character. About eighteen months ago Mr. Harper Twelvetrees originated a series of Sunday evening services for the working classes residing in the vicinity of the Bromley Lecture-hall, which have been conducted by ministers and gentlemen of various denominations, and by the students from the Baptist College, Regent's-park. Numbers unaccustomed to attend a place of worship have frequented the hall, where a large congregation has been gathered. A morning service has since become necessary, and in accordance with the wishes of many to whom God's Word has been blessed, a Christian church, on union and non-sectarian principles has been recently formed. Mr. Martin was to commence his stated ministry on the first Sunday in May; and it is believed that he will be the only coloured minister holding the pastoral office in the United Kingdom.

THE COLENZO CONTROVERSY.—The Archbishop of York has written a letter to the clergy of the rural deanery of Sheffield respecting Bishop Colenso. He says he has not forbidden the bishop to minister in his archdiocese, because he is confident none of his clergy would ever think of allowing him to occupy their pulpits. He adds that the best way to deal with his lordship of Natal is to leave him to his own conscience. The Bishop of Exeter has addressed a letter to the Rev. Prebendary Freeman, Coadjutor Archdeacon of Exeter, in reply to an address from the clergy of the archdeaconry on the subject of the Colenso controversy. He expresses his intention to abstain from making any declaration which shall prejudice matters which must be the subject of judicial consideration before the Archbishop of Canterbury.

THE ALBERT MEMORIAL.—The Committee appointed by her Majesty to consider the best means of giving effect to her Majesty's wishes and to those of the British public in respect to a Memorial to his Royal Highness the Prince Consort, have sent in their third, and, we suppose we may add, their definite report. From it we learn, not without a feeling of regret, that the amount of private subscriptions contributed by the people of the United Kingdom with a view of expressing in a visible, enduring, and suitable form, the respect and affection inspired in them by the beautiful life of Albert the Good, can hardly be regarded as adequate for the purpose. The fact may readily be explained. We are bound, as well in justice to the liberality of the public as to the reputation of his late Royal Highness, to bear in mind that the sum of 60,000*l.* available to the Committee represents but a small portion of the money freely subscribed to record the people's admiration of his virtues, and their unfeigned grief for his premature decease. There are but few important towns in the kingdom in which some local design has not been, or is not being carried into effect to perpetuate the ever-memorable name of Prince Albert, and, although this circumstance has necessarily tended to keep down the amount of the central fund, it will serve, on the other hand, to associate that name with some visible tribute of affectionate remembrance in every part of the land.

Her Majesty's Ministers have correctly interpreted the wishes of her subjects in submitting to the House of Commons a proposal to grant a sum of 50,000*l.* in aid of the Memorial fund. In making the application, which was unanimously acceded to, not only without hesitation, but with demonstrations of pleasure, Lord Palmerston stated that the intention of Government had been formed from the outset namely, that, in addition to the spontaneous contributions of individuals, the nation, in its collective capacity, should have an opportunity of marking the high sense it entertained of the Prince's character and life.

The report of the Committee, and her Majesty's observations upon it, will be read with the deepest interest. The Committee detail the steps by which, and the reasons on account of which, they arrived at the conclusion to recommend to the Queen's choice the design of Mr. George Gilbert Scott for a Gothic cross, having a statue of the Prince "within the structure, but open to view, and, in a great measure open to the air." Obligated to restrict the application of their funds to a personal Memorial, the Committee have done wisely, we think, in recommending Mr. Scott's design. It will not typify all that a monument to Prince Albert should have expressed—but it will go far towards realising that end, and it will leave room, as it were, for a subsequent and supplementary structure which in combination with it, would satisfy every want. A perfect Albert memorial should express pathos, beauty, majesty and usefulness. The Gothic—or, as it is more commonly designated, the Eleanor-Cross, designed by Mr. Scott, will answer the first three of the requirements, but not the fourth. It is historically associated with Royal bereavement, and the style is that, as the artist observes, "of the most touching monuments ever erected in this country to a Royal Consort." The height of this shrine intended to give conspicuousness to a statue of Prince Albert, and the fulness and variety of architectural expression which will enrich the monumental mass, will fairly represent the majestic proportions and the varied culture of that soul the departure of which from amongst earthly scenes of effort, duty, and enjoyment, the Memorial is intended to mark as a regretful event.—*Nonconformist.*

RECENT accounts from the Zambesi will have prepared the public for the announcement by the Cape mail just arrived, that the Livingstone expedition has been recalled, and broken up. It is clear now that a permanent settlement in that region of Africa was premature, if not impracticable. What is to be done with Bishop Twells, his crook and his coadjutors?

Official.

CONGREGATIONAL UNION OF CANADA.

The Annual Meeting of the Congregational Union of Canada will be convened (D.V.) at Zion Church, Montreal, on Wednesday, June 10th, at 4 P.M.

The Annual Sermon will be preached by the Rev. D. McCallum, at 7½ P.M.

The Committee of the Union, consisting of the Rev. A. J. Parker, Chairman, Rev. Messrs. Dr. Wilkes, Joseph Elliot, Archibald Duff, Messrs. Chas. Alexander, T. M. Taylor, and W. R. Hibbard, will please meet in the Pastor's Vestry at 11 A.M. on Wednesday.

The Churches are requested to bear in remembrance the Annual Collection, usually taken up on the Sabbath previous to the meeting. Any Churches unable to send a representative, will please forward their contribution by mail, addressed to the Secretary-Treasurer, in care of Rev. H. Wilkes, D.D., Montreal.

EDWARD EBBS, *Sec.-Treas.*

CONGREGATIONAL COLLEGE.

The Annual Meeting of Subscribers will be held (D. V.) in Zion Church Montreal, on Friday, June 12th, 1863, at 10.30 A.M.

Toronto, May 26, 1863.

F. H. MARLING,
Secretary.

RECEIPTS IN MAY.

| | |
|--------------------------------------------------------|---------|
| Granby, <i>Per Rev. G. B. Bucher</i> | \$10 00 |
| Eaton, <i>per Rev. E. J. Sherrill</i> | 7 00 |
| Ottawa, <i>Per Rev. J. Elliot</i> | 3 00 |
| Canning, N. S., <i>Per Rev. J. R. Kean</i> | 4 00 |
| Montreal (additional), <i>Per Rev. D. Wilkes</i> | 66 00 |
| Toronto, Zion Chapel | 65 00 |

Correspondence.

REV. JAMES HAY.

To the Editor of the Canadian Independent.

Pine Grove, May 14th, 1863.

MY DEAR SIR,—I have heard various rumours of late regarding the whereabouts of my brother, the Rev. James Hay, such as "I hear he has returned to Switzerland; I hear he is now settled in Egypt," &c., &c. It may be interesting to your readers to know where he is, and what he is doing. *The Canadian Independent* of April, 1860, contains a letter from him from Port Elizabeth, South Africa, written on the 26th December, 1859.

After spending some months in this place, he visited Melbourne, Australia, where he remained about a month, and then proceeded to Hobart Town, Tasmania, where he remained until the first of May, 1862. The subjoined

article, from the *Christian Times* (an Australian paper) of May 24th, 1862, gives an account of his labours in Hobart Town. Leaving Tasmania, he proceeded, with his family, to visit some of Mrs. Hay's relations in New South Wales. Finding a flock there without a pastor, he has been labouring amongst them until the present time. It is still his intention to make New Zealand his future home:—

BRISBANE-STREET CONGREGATIONAL CHURCH.

The Rev. J. Hay, formerly of Canada, who has been supplying the pulpit of the Rev. F. Miller, during that gentleman's absence in Europe, took his farewell of the church and congregation at a tea-meeting, given by the deacons, on the occasion, in the Upper School-room, adjoining Brisbane-street Chapel, on Tuesday evening, May 6th, at half-past six. Henry Hopkins, Esq., J. P., presided. Among the gentlemen present were the Rev. Messrs. Clarke, Day, Nisbet, Hay; Messrs. Lodge, Woolley, W. Woolley, Fysh, Cox, sen., J. Facy, P. Facy, Hodgson, Tolman, M'Leod, Scott, Hole, Gnesdon, John Salier, J. E. Salier, H. J. Cox, Ebenezer Cox, Walch, Fisher (Capt.), M'Millan, W. J. Ront, Ikin, Burnett, Creuch, B. Ront, Crosby, jun., Farman, &c., &c.

At the conclusion of the repast a hymn was sung, and the Rev. W. Day offered prayer.

The chairman having briefly expressed his pleasure at seeing so good an assembly to bid farewell to their friend, and given an outline of the intended proceedings, called upon one of the deacons, Mr. W. Giblin, to read an address.

Mr. Giblin made a few observations in reference to the circumstances under which the Rev. Mr. Hay became associated with the church—as a supply for their beloved pastor, who went to England on account of ill health, upwards of twelve months before—and to the kind Providence which had brought Mr. Hay to the colony. He then read the address, which was signed by the deacons, in name of the church, and concluded by saying he trusted it would be a source of consolation to Mr. Hay to receive that assurance of esteem from those amongst whom he had laboured; and the friends who, on that occasion, had rallied round him to express their earnest prayers and good wishes for his prosperity. (Cheers.)

The Rev. J. Hay, who was very warmly greeted, expressed his acknowledgments and satisfaction at having the opportunity of meeting the friends, as he had been prevented from fulfilling his design of making a general tour of visitation among the members of the churches at Brisbane-street and Davey-street. Although he had generally great reluctance in speaking of himself and personal affairs, he thought that a fitting occasion to refer to the circumstances under which he had left his native land, Canada, and found his way first to South Africa, and latterly to these colonies, induced by what was called the minister's complaint, sore throat. He also gave his reasons for not connecting himself with some one of the Missionary Societies, and travelling as a missionary agent, not being willing to be a burden to any, but depending entirely on Divine Providence for needful supplies. He remarked, that he had met with many Christian friends who had helped him in such a way as he had no reason to expect, both in Africa and in Australia. The reverend gentleman mentioned the names of several friends in this colony who had rendered such service, and expressed his conviction that God's blessing would rest upon them. He alluded to the Providence which had led him to Davey-street church, where he had ministered for four months in the absence of the Rev. G. Clarke, in New Zealand, and which prepared the way for his undertaking the duties at Brisbane-street, where he had laboured under circumstances of a peculiar and in some respects a trying character. Speaking of his dear brother, the Rev. G. Clarke, he took the opportunity of saying that in certain trying circumstances connected with Brisbane-street,

although they had not been devoid of great mutual confidence, yet, (and he mentioned it in order to prevent misconception,) he (Mr. Hay) had acted on his own judgment of what he conceived to be right, and had not been influenced by the advice, in those matters, of his brother Clarke. (Hear, hear.) In allusion to his future operations, Mr. Hay said he had some design of going to New Zealand, and he might, in a year or two, visit Hobart Town again—it might be with a view to raise funds for chapel purposes; and he thought from his knowledge of the friends in Tasmania, he should know where to go for aid; (laughter) at all events he should not fail to wait upon his venerable friend the chairman. (A laugh.) He expressed regret that Mrs. Hay was prevented through illness from being present that evening. She had not been much round the place, nor had she made much ado, but she had kept at home, rather to help, and encourage, and strengthen him for his work. (Hear, hear.) If she had not been round much, and made herself active and busy, he could say this—she had not made mischief—she had not done harm—(cheers)—and that was a great thing to be said of the wife of a minister of the gospel. (Cheers.) In conclusion, he thanked them for the very satisfactory address, which he should prize and keep in store, that the people to whom he should be sent might know what he had been about. (He resumed his seat amid considerable applause.)

The Rev. G. Clarke next appropriately addressed the meeting, and expressed sentiments of much esteem for and confidence in his friend and brother Mr. Hay, confirming his statements with regard to not having interfered with his advice or influence, in the trying position in which Mr. Hay had been placed; for he (Mr. Hay) had, during the past year, gone through much calculated to try Christian principle and Christian patience; he thought God's blessing was with him, and he carried with him his (Mr. Clarke's) esteem and friendship and his prayer that God's mercy might be on him and his, and that he might live long to be useful to those to whom, in the order of Divine Providence, he might be sent.

Mr. Sanford Scott, one of the deacons, then addressed the company, and in the name of the Bible class, which Mr. Hay had superintended during his labours at Brisbane-street, presented a case, containing a stereoscope and a number of views of Hobart Town and suburbs.

The Rev. Mr. Hay, in returning thanks, spoke of the beauty of our Tasmanian scenery, and the pleasure he anticipated from recurring to the happy seasons he had enjoyed in connection with his stay here, by means of the beautiful views with which they had just presented him.

Mr. Lodge, another member of the church, was next called upon; and, in the name of the ladies, he presented a purse, containing £32 1s., accompanying the presentation with some judicious observations.

The Rev. Mr. Hay duly acknowledged this substantial token of regard.

Mr. T. Crouch, the under-sheriff, and a member of the committee of the Tasmanian Temperance Alliance, next presented an address to the rev. gentleman from the Alliance, Mr. Hay having, as a total abstainer, rendered efficient aid by his advocacy in promoting the cause of temperance. The Rev. Mr. Hay spoke very appropriately in acknowledgment, referred to his lengthened adhesion to the principles of total abstinence, the necessity for church members to support the movement, and the benefits to arise from the operation of total abstinence principles, as subordinate to the preaching of the truth as it is in Jesus.

The Rev. W. Day having made some suitable remarks on the proceedings of the evening, a portion of a hymn was sung, and the Rev. Mr. Nisbet concluded with prayer.—*Christian Times*, May 24, 1862.

I need only add that a southern climate has, with the blessing of God, restored his health in a very great measure; and that he regards the three and a half years which he has spent there, though somewhat unsettled, as the most successful part of his ministry.

I am, dear brother, your's in the gospel,

ROBERT HAY.

Literary Notices.

ENGLISH NONCONFORMITY ; by Robert Vaughan, D.D. London : Jackson, Walford & Hodder.

(Continued from page 343.)

The following remarks in relation to the Puritan and his Bible, besides their beauty, convey a lesson which cannot be too seriously or too deeply pondered :—

“ In our secular and conventional times, it is not easy to imagine the influences which made the Puritan forms of thought so potent in minds of eminent sagacity. We have the explanation in part, in the fact, that the Bible in the sixteenth century, and through the first half of the seventeenth, was, even to thoughtful men, comparatively a novel book,—a treasure which had been lost and was found. It was to them, moreover, a book, the full inspiration, the unerring truth of which was above suspicion. It was, in the most emphatic sense, the word of God ; and its facts and doctrines were taken in their most simple and natural significance. The age was in this respect, and to them especially, an age of faith,—we may say, of child-like and loving faith. Such men as Eliot and Hampden, Cromwell and Vane, believed in God and Christ, in Sin and the Evil One, in Heaven and Hell, as the Bible presents them, and very much as Milton has depicted them. To them, this world was full of spiritual influences, both good and bad—full eminently of God. Where duty called, men of this order could brave all things, and still feel that nothing was hazarded. To them there was no such thing as accident. Small things and great were all in the hands of the Highest. As the leaders felt in these respects, so their followers felt ; the feeling, indeed, becoming only the more deep as it descended to the humblest.

It is easy to see how men living in such relations to a higher world would be inclined to question the pretensions of earthly authorities when regarded as opposing themselves to that Higher Power. Every man who supposes that right is on his side supposes that God is on his side. But the Puritan was satisfied that he had a special warrant to that effect, and he was too much disposed to concern himself with questions affecting the law and government of the Almighty, to be deterred by any superstitious scruple from a free scrutiny of the bases of law and government when merely human. Hence his speculations often darted onward, so as to anticipate some of the most advanced positions of modern thought.”

We are presented, pp. 111 to 131, with an account of the treatment to which the Episcopal clergy were subjected between 1640 and 1660—a subject on which, we are told, “ much has been written which is not true ; much has been disfigured by exaggeration ; and some of the things pronounced as so much grievous wrong, should hardly have been so described.”

During the twenty years in question the number deprived must, Dr. Vaughan thinks, have reached two thousand. As, however, one-half of them appear to have been allowed to return to office, he calculates that the *permanently sequestered* did not exceed ONE THOUSAND. Among them were men worthy of all respect—Jeremy Taylor, for example, Bryan Walton, Fuller, and “ the memorable John Hales, of Eton”—whose consciences forbade their complying with the new order of things. They were, however, not generally men of that order.

“ Their orthodoxy was not a quiet orthodoxy. In many it consisted in an obtrusive zeal in favour of an Arminian creed, and of a popish ritual—in a state

of feeling, the general tendency of which was to change the English church, so as to leave her little distinguishable from the church of Rome, and to change the English government, so as to leave it little distinguishable from the most arbitrary monarchies. It was the resolve of the Long Parliament and of the Commonwealth to free the pulpits of our English parishes, as far as possible, of such men. Remembering, too, how these men had expelled their brethren from their cures during many years past, for no greater sin than refusing to read the Book of Sports from the pulpit, or to bow after a prescribed manner, it was assumed that they could have little right to complain of such a policy as unreasonable."

Not a few of them, unless sadly misrepresented, were open to objections of a still more serious character. "More than half the number displaced by the Long Parliament" owed their removal, in Dr. Vaughan's opinion, to reasons purely moral.

We can make room for only a few sentences out of a very interesting account of the early emigrants to New England, who are stated to have numbered as many as fifty thousand before the assembling of the Long Parliament.

"Our special interest in the early American colonies arises from the fact that their object was not so much secular as religious. They consisted of persons who believed themselves to be possessed with the idea of Christianity which is set forth in its own records, in distinction from the conventional and corrupt forms of it everywhere about them. They feared, and not without reason, that it might be their lot to see their views of the Christian religion die out in Holland from the fewness of their numbers; and to see them crushed out in England by the hostility of the government. Believing, as they did, that their creed, their polity, and their worship were the same which had been so precious among the people who first bore the Christian name, it was natural they should wish to give place and establishment to principles so regarded, in some region where they might take root, grow, and expand. In their great enterprise their spiritual liberty was their first object, and in relation to that they aimed to provide, not simply for themselves, nor for their children, but for the unborn and remote generations of men.

"In the Christendom familiar to this new race of colonists, the state was everywhere more or less hostile to the spiritual freedom of the church. To their imagination an order of things was present, in which the magistrate and the minister, the state and the church, should be at one, and at one in their endeavour to realize this scriptural idea of the Christian life. They coveted a settled home of that character for themselves, for their children, and for all who shared in their faith and feeling. In this 'New England way,' as it was afterwards called, we see a sequence from the circumstances of the people with whom it originated. It was a manner of social and religious life very unlike that which had been familiar to them in the England of the past. But it had been suggested to them by the law of contrast.

"The New England settlers migrated as churches. But each settlement, on forming itself into a church, was obliged to form itself into a state; and the great difficulty in giving existence to a state was to ensure that the state should not be stronger than the church, or at least not hostile to it. Such relations of the state to the church had been the old world grievance. How was it to be provided against in the new? Down to 1640, the rule in all the existing settlements was, that the church should in fact be the state, church membership, and not property, being the condition of the franchise. So the idea embodied in the polity of those infant-states was to a great extent theocratic. In effect the Bible became the statute law, both for church and state. It pertained to the enfranchised to interpret that law, and to administer it. The magistrate, in common with the minister,

must be a church member, and the elections in either case were virtually church acts."

In England and Holland the prayer of these churches, which were all congregational, had been for toleration and for nothing more.

"But their new circumstances as colonists brought with them new ideas and necessities, and their special form of polity, both civil and ecclesiastical, was the natural result. To be spiritually independent had been the great purpose of their migration; and the law of self-preservation in relation to that independence disposed them to the course which gave so marked a character to their legislation. The impression of the settlers was, that their little state was not only their church, but their house and home. It was to them an inclosure as sacred as their fireside. They had braved much and suffered much to make it their own, and they concluded that they had a right to determine the conditions on which others should be admitted to its advantages. In their view, it was an acquisition made, not for themselves merely, but for posterity; and they thought it became them to guard it most religiously against injury, and against the danger of injury. To all who concurred in the basis on which their humble commonwealth was founded, they gave a cordial welcome. But persons who sought to disturb those bases, and to substitute others for them, were admonished to be silent; and were reminded, that if disposed to found a state after some fancy pattern of their own, the broad land was before them in which to make the experiment; but that for themselves, their order of proceeding was determined and established, and the person or persons who should persist in endeavouring to disturb it would not be tolerated in so doing."

A sketch follows (pp. 140-147) of the disturbances occasioned in Massachusetts by Roger Williams, Mrs. Hutchinson, and certain Quakers, and the action of the colonists in relation thereto, which we commend to the careful perusal of our readers. Dr. Vaughan evidently regards them (the colonists) as more sinned against than sinning.

Of the character of Cromwell Dr. Vaughan entertains a very high opinion. After giving a quotation from one of his speeches, in which views greatly to his honor on the subject of religious liberty are brought out, he continues:

"So far as possible, his administration was regulated by such maxims. He ruled freely and generously, to the utmost extent consistent with the temper of the age, and with the security of the great interests represented in his person. His own safety, and the safety of the measure of freedom which he was desirous of preserving to the nation at large, were dependent on his retaining a firm hold on the supreme power. To have allowed that power to pass into the hands of any one of the parties opposed to him, would have been to surrender himself, and all beside, to a rule which must have been a change immeasurably for the worse. Cavalier royalists, Presbyterian royalists, and the stern and fanatical Republican party, were all alike bent on the possession of exclusive power. To his clear perception, and large heart, nothing was more obvious than that the alternative before the country was, either that all parties must cede something for the sake of a common interest and a general settlement, or that some one party, to use his own expression, would be sure to get into the saddle, and to ride the rest at pleasure. All his efforts were directed towards bringing about a wise and equitable compromise, and so to preclude the base servitude inseparable from the other alternative. But the nation was not to comprehend him. Faction was to prove stronger than patriotism. The natural consequences were to follow."

The effect of the Protector's rule is shewn to have been preëminently happy in its bearing on the religious character of England, on its military reputation, its commerce, and its intellectual life, including the arts and taste.

“The age in which Cromwell and Blake made history, and in which Milton and Lucy Hutchinson committed it to writing, could not have been an age of low mental culture. Nor could the times which produced Savile’s edition of ‘Chrysostom,’ ‘Walton’s Polyglot,’ and the writings of Howe, and Baxter, and Owen, have been times without learning. Nothing could be worse than the condition of Oxford when the fallen fortunes of the king obliged him to fly from it. It may then be said to have passed into the hands of the Independents, and the change for the better which immediately followed is confessed by men little disposed to make such admissions. Colleges which had been converted into barracks, were now filled with students. Cromwell became chancellor, and promised all suitable encouragement to the studies of the place. The enemies of himself and of his followers might represent him as unfriendly to learning, but he would show such representations to be unjust. Concerning Oxford under Cromwell, even Clarendon thus writes: ‘It yielded a harvest of extraordinary good and sound knowledge in all parts of learning; and many who were wickedly introduced, applied themselves to the study of learning, and the practice of virtue. So that when it pleased God to bring king Charles II. back to his throne, he found that university abounding in excellent learning, and ‘little inferior to what it was before its desolation.’ Much praise on this account was due to its vice-chancellor, Dr. Owen. The Royal Society owes its origin to the scientific men then found there.

“But what of the arts? In 1645, some Vandal resolutions were passed in parliament concerning the pictures at Whitehall, by men who had their own notions about superstition in such matters. But there were men in that assembly who execrated the proceeding, and were powerful enough to neutralize it. Colonel Lambert was himself an artist. Cromwell purchased the cartoons, and when he came into power gave them back to the nation. He also compelled some other men to relinquish the purchases of that kind which they had made. The taste of the king had disposed the wealthy to become patrons of art, and their culture in this respect was so far appreciated through the years of the Commonwealth, that at the Restoration their homes were found to be singularly rich in works by the best masters, and in all kinds of *virtu*. That the sway of a republic which commended itself to the many-sided intelligence of Cromwell, and to the high classical culture of Milton, was really unfavourable to art, may be the notion of shallow people, but well-informed and impartial men will have other thoughts concerning it. The frown cast by the religious men of that age on much which passed under the name of art and poetry, was to their honour, as the heads of families, and as persons of a manly culture. And it has been very justly said, that in the riper forms of public taste among ourselves, the æsthetic standard of those Puritan times is everywhere receiving an unconscious homage from our own.”

Two chapters (5th and 6th, lib. 2nd) extending over forty-five pages, are devoted to an account of the famous conference at the Savoy between the bishops and the Puritan leaders—in which it is difficult to say whether the former labored more earnestly for the preventing of agreement on the points brought under discussion, or the latter for its promotion. On the one side there is manifested a disposition to make every concession which a good conscience would allow, on the other a determination to yield nothing which could by any means be retained.

But we must hasten to a close. We shall throw together two or three passages relating to the memorable August, 1662.

“On the 19th of May the royal assent was given to the Act of Uniformity. On the 24th of the following August the clergy who could not become conformists were to resign their cures to other men. The revised Prayer Book was not published before the 6th of that month. It was by the 17th, only eleven days

later, that the men who hesitated to conform were required to attain to their decision, if they wished to take a public farewell of their people. During those eleven days some became possessed of copies of the revised liturgy; great numbers in the remote parishes of England had not seen it even on the 24th; and we scarcely need say, that few men in that interval could have adequately considered its various parts. Some of the ejected pastors complained of being called upon to give their assent *ex animo* to the contents of a volume which they had not read, and could not procure. Many gave their assent without seeing it—assenting in fact to they knew not what.”

It was clear from the Act of Uniformity, published between two and three months before the time of its enforcement, “that episcopal ordination, a renunciation of the League and Covenant, the declaration of passive obedience and subscription in the form of unfeigned assent and consent, were indispensable to the man who would retain his living; and that the Prayer Book to be thus approved included nearly all the old objectionable matter, with much beside of the same description. These were the matters on which the ministers were to exercise their conscientious thoughtfulness during the three months which preceded the 17th of August.

“During the ten or twelve weeks between the passing of the act and its enforcement, the talk everywhere on this question, and the discussions from the press concerning it, were incessant and often bitter. Pleas for toleration, confined to a small sect under Elizabeth, and some while afterwards, now became as household words, and seemed to be finding utterance from half the nation. But the majority continued to iterate the old persecuting maxims, and in impassioned language. The Presbyterians and the Independents obtained repeated audiences from the king and his ministers, and urged their claims to a more considerate treatment so effectually, that his majesty said the act should not be enforced on the appointed day. There should be more time. In this particular, however, as in so many beside, the word of the king was to prove a broken reed. We know that when the 17th of August came, nearly two thousand clergymen addressed their flocks for the last time.

“The morning of the Lord’s-day before the day of St. Bartholomew, the streets of many a city, and the village roads and meadow paths leading to many a parish church, are trodden by men and women, and by youth and age, on whose features a stranger might observe a strange cast of thoughtfulness and sorrow. Those Puritan people have been always distinguishable from other people by their simpler costume and their graver aspect, but to-day they seem to be more than ever a people moving apart, and living to ideas and feelings of their own. In fact, the long-dreaded day has come, in which these pious men and women are to see their pastors where they have been long wont to see them for the last time. The voice which in prayer has so often led their spirit upwards from the earthly sanctuary to the gate of heaven, is to be heard in that sacred place once more, and only once. The lips from which instruction, and a living influence, had so often come to the perplexed and seeking spirit, are to speak once more where they have so often spoken, and only once. The mind which has been so long a shield in danger, a strength in weakness, and a comfort in sorrow to so many minds, is about to be severed from that benign relationship. The shepherd is smitten, and whether the sheep are to be scattered, or to be gathered anew by some stranger hand, no one knows. The preachers, too, on that day—men whose principle and passion it has been to impart and nourish that divine life in other spirits which has been breathed by a divine power into their own—have to look once more from the pulpit on their flock, and only once. Unfriendly eyes are upon them; unfriendly ears are open to their words. All that may be construed

uncharitably will be so construed. To be self-possessed at such a time is difficult, and not to be self-possessed must be to fail in the things becoming such men at such a crisis.

Men who expected the Nonconformist pulpits to be charged with invective and bitterness on that day were disappointed. More than one volume of the sermons then preached is extant, and the general tone of the discourses is such as an apostolic spirit only could have dictated. The great aim of the preachers is to inculcate devout feelings, religious steadfastness, and conscientious integrity, with the special seriousness to have been expected from such men dealing with such themes, and in such circumstances.

"Many hundreds of able ministers were now thrown upon the world without homes, and without the means of subsistence. In the case of the great majority of them, it was not possible that they should have saved anything with which to meet such times. Their incomes were often not more than thirty or forty pounds a-year, rarely exceeding seventy or eighty, and those above a hundred were very few. The time of their expulsion, too, added much to their suffering. It had been fixed at first to take place at Michaelmas; and being afterwards fixed for the earlier day, the 24th of August, it left the yearly tithe, then on the eve of becoming due, to be received by their successors, who were thus allowed to reap where they had not sown. The friends of the ejected ministers, moreover, were not among the wealthy so much as among the middle class and the poor; and many who were disposed to assist them, feared to do so openly, lest they should be accused of encouraging schism, or, it may be, conspiracy.

"In many places, the new incumbents were men whom the congregations attached to the ejected pastors could not fail to receive with feelings of disgust. Hence some of them abstained wholly from the public worship, and were content to avail themselves of the private services of their former ministers; while others continued to be Conformists, at least so far as to be present in church when the sermon was delivered. The Covenant, as interpreted by some, permitted that extent of compliance; but, as interpreted by others, it was strongly opposed to such temporizing.

"While the people were thus divided, the ministers were far from being of one mind. Some remained in the established church, not only as worshippers, but as communicants; while others declined engaging in any of her services. Some insisted that it became them to preach in the streets and the fields, so long as there were people willing to hear them; and they continued to do so until they were sent to prison. Others deemed it much wiser to restrict their good offices to private intercourse. The preaching of two or three sermons in the open air might be followed by years of incarceration, which, of course, mean seclusion from many other forms of usefulness. But if the more cautious censured the ardent as not wise, the more ardent censured the cautious as not faithful. Even those who ministered to their former charge from house to house only, did not escape trouble. They were all marked men, all accounted malcontents, and supposed to be more or less implicated in every rumoured conspiracy. Many of them, on the barest suspicion, were cast into prison."

During the reign of Charles II., no fewer than sixty thousand persons—five thousand of whom died from their sufferings—are alleged to have been the subjects of persecution in consequence of their nonconformity.

"When, however, the Act of Toleration came under William III. it was found that the party which braved and endured all these oppressions, not only survived, but survived in undiminished strength. The plea of conscience had not proved to be a shallow whim, or a piece of holiday rhetoric. It had been found to be a rooted principle, a form of the fear of God which no terror from man could subdue. Plunder in all forms, convictions without law, imprisonments without

mercy, and death, were the varieties of penalty which had spent their force over a whole kingdom, and through the space of a generation, and had spent it in vain. All honour to the men to whom it was given to bear this testimony in behalf of a religious manliness in an age of conventional profligacy. The protest thus perpetuated—the good confession thus made in defence of the rights of conscience—was not to be wholly lost on the men of those days, still less on the Englishmen of later times. If anything could have educated Nonconformists into a repudiation of state authority on matters of religion, such an experience might have been expected to lead to that result. Even with such schooling many of the pupils were slow to learn. But the tuition was there, and the fruits were to follow.

“During the whole interval from the Restoration to the Revolution, though the law prohibited all preaching beyond the pulpits of the established church, the preaching among the Nonconformists may be said to have been continuous, at times openly, but more commonly in secret, and with every sort of precaution against detection. Services under such circumstances were to the sufferers what similar services had been to the early Christians—as streams in the desert. Though sometimes few and far between, like the five loaves and two small fishes, they were made to satisfy the hungry soul as by miracle. Christians in our day little imagine what the gathering together of a few kindred minds for such an object in such times really included. The absence often of the usual psalm, from the fear of being heard; the subdued voice of the preacher, for the same reason; the cover of the night, the hush and stillness laid over the pent-up emotion, all must have been felt to be fully understood. What passed was related to the absent; and the words of the preacher, carefully husbanded, were often repeated. Men and women who hazard natural liberty, and even natural life, for the sake of spiritual life, give signs of possessing that life in no ordinary vigour: and in these things, as the thirsting is, so the refreshment comes to be.

“The ministers, too, shut out to so great a degree from the work of pulpit instruction, and from direct pastoral intercourse, availed themselves of such other means as were within their power to influence the mind of those from whom they were so cruelly separated. They wrote letters to such persons, full of friendly and pastoral counsels. But it was through the press that they made themselves to be especially felt. A large portion of the works which have come to us from their pen would never have existed, if the ordinary occupations of the pulpit and the pastorate had remained open to them. We may add, also, that those works would never have been read as we know they were, if it had been an easy thing to listen to the same instruction from the lips of the authors. Affection is ingenious, and the old channel of communication being closed, the love of truth, both in writers and readers, rushed naturally along every other channel that could be made to give it passage. Hence the marvellous number of editions through which a work like Baxter's *Saint's Rest* was seen to pass. Hence the special wrath of Judge Jeffreys against this passion for scribbling so observable in such persons. Men sometimes wonder that modern divines do not publish more, and in the stately tome-fashion of that day. Let the persecution of that day return, and let there be only a comparatively free press, and a change in that respect would soon become manifest. It is not that we are fewer, nor that we have less power, that this difference has become observable. It is happily because we have all more to do in our natural fields of labour.”

Our readers, we trust, are by this time in a position to form some fair judgment for themselves of the value of Dr. Vaughan's work. In taking leave of them we should, could we conceive our doing so to be necessary, advise such of them as conveniently can, to possess themselves of it, and to “read, mark, learn and inwardly digest” its contents, which will be found adapted alike to please, instruct and improve.

News of the Churches.

LAYING OF THE CORNER STONE OF THE BOND STREET CONGREGATIONAL CHURCH, TORONTO.

The Corner Stone of the new Congregational Church, now being erected at the corner of Bond and Crookshank Streets, Toronto, will be laid (D. V.) by Rev. F. H. Marling, Pastor, on Monday, June 8th, 1863, at half-past eleven o'clock. The day and hour have been chosen with the view of securing the attendance of Ministers and Delegates on their way to the Union Meeting. It is hoped, therefore, that a large number of these may be present. Luncheon will be provided for visitors after the service, in time to allow of their taking the boat at 2 P. M.

The following is a short description of the building:—

It is formed on the plan of a T, the School-house and Vestries being in the rear; the Audience Room of the Church is 44 by 62 feet, the School-house 83 by 36, in which, besides school accommodation, there will be Pastor's and Deacons' Vestries, Infant Class Room, and Ladies' Parlour.

The Church will have two aisles, with four rows of open pews, and a gallery over the vestibule in the west end, the whole furnishing sittings for about 600. The ceiling will be arched and panelled, the beams shown under the plastering, their ends resting on carved and twisted columns. The Organ will be placed in a groined arched recess behind the pulpit. A basement extending through the whole area of the building provides space for hot-air apparatus, fuel, &c., &c. Ventilating shafts are provided in the east wall. The foundations throughout are stone, the walls of white brick, with stone dressings to the doors, windows, and buttresses, and the roofs will be covered with slate. A large and handsome tracery window will occupy the front facing on Bond Street. At the south-west angle will be a tower and spire, rising to a height of 125 feet from the ground; the tower is in two stages, the lower having the principal entrance to the Church, and flanked with massive buttresses, the upper, being an octagon, pierced for eight lancet louvre windows, capped with a projecting cornice, from which springs an octagon spire covered with slate, with a handsome wrought iron vane. The style adopted is the early English Gothic, and the building is being erected from designs by James Smith, Esq., Architect, of Toronto.

DONATION VISIT.

The friends of the Rev. J. Wood, of Brantford, paid him their Annual Donation visit on the 11th March, leaving behind them in cash and "kind" about \$70, nearly all in cash, besides expressions of kindly feeling, which, although they will not go far in paying grocers' and tailors' bills, &c., bring to the heart of a pastor the most pleasant recollections associated with such an occasion. May the good Master, who remembers even the "cup of cold water given in the name of a disciple," reward them!

ORDINATION—CHEBOGUE, NOVA SCOTIA.

On Friday, May 8th, the Rev. J. Gray was ordained as the pastor of the Ancient Congregational Church at Chebogue, Yarmouth county, Nova Scotia. The morning service commenced, in the meeting-house opened for divine worship last

year, at half-past ten. After devotional service and the reading of the Scriptures, in the absence of Rev. G. Ritchie, of Yarmouth (who was prevented being present at the early part of the services through the severe indisposition of Mrs. R.), the Rev. James Howell, of Liverpool, who was somewhat unexpectedly present, preached from 2 John, v. 8, and asked the usual questions, to which most satisfactory as well as affecting replies were given by the young candidate. The ordination prayer, accompanied by the laying on of hands, was most solemnly presented by the Rev. R. Wilson, of Sheffield. After singing, and further devotional exercises, the morning service was closed with the benediction.

In the afternoon the friends reassembled at half-past two, when, after introductory services, the Rev. R. Wilson gave an admirable charge to our young brother, founded on 1 Tim. iv. 16. The right hand of fellowship was presented to him by Rev. G. Ritchie; and the charge to the people was given by Rev. H. Angelt (Baptist), of Yarmouth. The interesting services were closed by singing the doxology, and the benediction by the newly ordained pastor. The devotional services were led by the Rev. Messrs. Christie (Presbyterian), Pitblado (Wesleyan Methodist), Burton (Baptist) of Yarmouth, Mr. Sykes (school teacher, one of brother Wilson's old deacons in England, who for some time had supplied the pulpit), and by brother Ritchie.

The services were well attended, and were felt by all to be deeply interesting and profitable. Our young brother enters upon his work, enjoying the affection and confidence of his people, and we trust he has a long course of great usefulness before him, for which his earnest labours in missionary work in Montreal, and the course of study pursued by him there, have tended greatly to qualify him.—*Communicated.*

Poetry.

HYMN FOR UNION MEETINGS.

From distant corners of our land,
Behold us, Lord, before Thee stand,
Once more prepared to Thee to raise
Our humble prayer, our grateful praise.

Blest be the hand whose guardian power
Has kept us to this present hour;
Blest be the grace that bids us meet
Thus round the throne, in union sweet.

We meet to seek, in faith and zeal,
The brethren's good, the church's weal;
O whilst for Zion's cause we stand,
May Zion's King be near at hand!

We meet, O God, that through our land,
The churches planted by thy hand,
From error, weakness, discord free,
May bloom like gardens blest by thee.

Smile on us, Lord, and through this place
Diffuse the glory of thy face;
Here to our gathering tribes be given.
A brightening antepast of heaven.

W. L. ALEXANDER.

Family Reading.

"BROTHER, YOU MUST SQUEEZE."

Lately, a church made a resolution that their minister must be satisfied to live upon what they should collect at the end of the month, let the amount be little or much, and that they would not from that time forward bind themselves to make up any particular sum. This resolution they communicated to their pastor with this *solemn advice*—"Brother, you must squeeze; the times are hard." He replied that he would think of the matter, and see how the plan was likely to answer.

In a few days he called upon the owner of his house, who was a member of his church, and told him he could not promise to pay him any specific sum for the house from that time forth; that the "times were hard, and he must squeeze," but he would pay for it as circumstances would permit. The landlord stared at him in astonishment, and replied, "Man! who lets houses in this manner—to give as much as you please for it? Did any one ever hear of such a thing? I thought to *advance* the rent a pound next year. You shall not have my house I am sure, for one penny less."

He next went to the miller and asked for a sack of flour. "Certainly," said the miller; "but do you know that the price of flour has advanced since you purchased the last?" "I was not aware of it," replied the minister; "and indeed it is of no great consequence, as the order of things is changed; I am to give what I can for it. 'Brother, you must squeeze; the times are hard.'" "Good or bad," answered the miller, "I must have according to 50s. per sack for it. Harken man, who sells flour upon such terms?"

He next proceeded to the farmer, and asked for a bushel of wheat. The farmer said he should have it, but it would cost him 8s. 6d. "No, no, brother," replied the minister, "'you must squeeze; the times are hard.' I will give you as much as I can at the end of the month, after seeing what the collections will be." "What has that to do with the price of wheat?" exclaimed the farmer. "I have a great rent to pay next month, and I do not know how to bring this to bear, however the tithes, and the payments." This brother kept a large farm, and paid specific wages to his labourers, except Jack the half-witted boy, who was at hand to fetch the cows for the women, clean the outhouses, &c.

The minister next called upon John, the shoemaker, who after hearing his terms for a pair of shoes, began to put the snuff into his wide nostrils, which were as black as two chimney-flues, and talk very sarcastically respecting such terms. "He would not put a patch upon a shoe under 3d."

The butcher treated him in like manner; his meat was "so much a pound." And the tailor insisted upon having a regular price for his commodities.

On his way home, the minister went into the shop of his principal deacon, and asked him for some small articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, a half-penny worth of soda (but no tobacco). After packing the things neatly the grocer began to count their cost. "You need not waste your time in reckoning," interrupted the minister, "I am to pay for them as circumstances will permit. Brother, you must squeeze," as the times are very hard with me at present, but I will give conscientiously for them what is in my power." "Squeeze!" said the shopkeeper, with pious surprise; "what do you mean? Give me what you please—how much will that be?" "I cannot say at present," replied the pastor; but you shall know at the end of the month, when I see how much the collection will be." "That will not do for me," said the shopkeeper; "I am obliged to pay a certain price for every article, and I have a great amount to make up next week."

"So indeed," exclaimed the minister. "Well, I see there is no one but myself to squeeze, and that I am out of the reach of hard times. If I was able to perform miracles, like our Saviour with the loaves and fishes, your plan would answer. I have called upon all the members that sell anything for the use of man, to see how your plan was likely to answer, but you must all have a particular price for your goods—the owner of my house, the miller, the shoemaker, the tailor, the butcher, and yourself likewise. You will not let me have a pound of sugar or an ounce of tea out of your shop unless I pay a *stated price* for it. How then, do you expect me to pay my way without a stated salary, and that, too, proportionable to my family? Before I can agree to receive what you collect monthly for me, you and others must be willing to receive that between you, in proportion to what I may have had from each, and I will promise to live quite moderately; or if you prefer it, I am willing to live on the money wasted weekly by the members in liquor, snuff, and tobacco."—*Welsh Baptist Magazine*.

TWO VIEWS OF A SERMON.

There are two ways of regarding a sermon: either as a human composition, or a Divine message. If we look upon it entirely as the first, and require our clergymen to finish it with their utmost care and learning, for our better delight, whether of ear or intellect, we shall necessarily be led to expect much formality and stateliness in its delivery, and to think that all is not well if the pulpit has not a golden fringe round it, and if the sermon be not fairly written in a black book, to be smoothed upon a cushion in a majestic manner before beginning. All this we shall duly come to expect; but we shall, at the same time, consider the treatise thus prepared as something to which it is our duty to listen, without restlessness, for half an hour or three-quarters, but which, when that duty has been decorously performed, we may dismiss from our minds, in happy confidence of having another whenever it shall be necessary.

But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us which is a matter of life and death, whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed him an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious these hours ought to be to him, a small vantage on the side of God after his flock have been exposed for six days together to the full weight of the world's temptations, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat had been scattered there snatched from the wayside by this wild bird and the other, and at last when, breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of all their weaknesses, to shame them from all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, and yet none has opened, and to call at the opening of these dark streets where Wisdom herself has stretched forth her hands and no man regarded; thirty minutes to raise the dead in; let us but once understand and feel all this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the bones that they may live, or if ineffectual, remains recorded in condemnation, perhaps, against the utterer and listener alike, but assuredly against one of them. We shall not so easily bear with the silk and gold upon the seat of judgment, nor with ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple, even when they are sweetest, and the place where he speaks like a marble rock in the desert, about which the people have gathered in their thirst.—*Ruskin*.

RULES FOR YOUNG CHRISTIANS.

1. Never neglect daily private prayer; and, when you pray, remember that God is present, and that he hears your prayers. Heb. xi, 6.

2. Never neglect daily private Bible reading; and, when you read, remember that God is speaking to you, and that you are to believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. John v, 39.

3. Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself, What am I doing for him? Matt. 5, 13—16.

4. If ever you are in a doubt as to a thing being right or wrong, go to your room, and kneel down and ask God's blessing upon it. Col. iii, 17. If you cannot do this it is wrong. Rom. xiv, 23.

5. Never take your Christianity from Christians, or argue that because such people do so and so, that therefore you may. 2 Cor. x, 12. You are to ask yourself "How would Christ act in my place?" and strive to follow him. John x, 57.

6. Never believe what you feel if it contradicts God's word. Ask yourself, Can what I feel be true, if God's word is true? and if both cannot be true believe God and make your own heart the liar. Rom. iii, 4; 1 John v, 10, 11. —*Brownlow North.*

 NONE OTHER NAME.

"A few persons were collected round a poor blind man, who had taken his station on a bridge over a London canal, and was reading from an embossed Bible. Receiving from the passers-by of their carnal things, he was ministering to them spiritual things. A gentleman on his way home from the city, was led by curiosity to the outskirts of the crowd. Just then the poor man, who was reading in the 4th chapter of the Acts, lost his place, and while trying to find it with his finger, kept repeating the last clause he had read—'none other name—none other name—none other name.' Some of the people smiled at the blind man's embarrassment, but the gentleman went away deeply musing. He had lately become convinced that he was a sinner, and had been trying in many ways to obtain peace of mind. But religious exercises, good resolutions, altered habits, all were ineffectual to relieve his conscience of its load, and enable him to rejoice in God. The words he had heard from the blind man, however, rang their solemn music in his soul—'None other name!' When he reached his home and retired to rest, these words like evening chime from village tower nestling amongst the trees, were still heard—NONE OTHER NAME—NONE OTHER NAME—NONE OTHER NAME! And when he awoke, in more joyful measure, like matin bells saluting the morn, the strain continued—NONE OTHER NAME—NONE OTHER NAME—NONE OTHER NAME.' The music entered his soul, and he awoke to a new life. I see it all! I see it all! I have been trying to be saved by my own works, my repentance, my prayers, my reformation. I see my mistake. It is Jesus who alone can save. To Him I will look. 'Neither is there salvation in any other. For there is none other name—none other name—none other name—under heaven given among men whereby they must be saved.'"

 INFLUENCE FOR ETERNITY.

One pound of gold may be drawn into a wire that would extend round the globe. So one good deed may be felt through all time and cast its influence into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the brightest spot in it. Work while it is day. The night cometh.