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THE CANADIAN INDEPENDENT.

VOL. XI.

TORONTO, MARCH, 1865.

No. 9.

SLAVERY FORBIDDEN BY THE WORD OF GOD.

In a recent number of an exchange paper we find narrated an "Army Incident," which struck us as illustrating in a striking manner the abominations of Slavery. A southern residence in the neighbourhood of Atlanta had by the storm of war been utterly wrecked, when eager to obtain facts bearing on Southern society, the correspondent who narrates the incident gathered from the deserted place nearly a hundred letters and papers. He says:—

"Among the papers was a certificate of an auction-sale, over which the proprietor of the place had presided, of which the following is a literal copy.

Isaac.....	\$110.	P. Randall.
Dimby	305.	Foster.
Jemima.....	100.	H. Parce.
Anderson.....	950.	J. A. Hayden.
Dick	705.	Foster.
Ann	1,400.	D. Johnson.
Nancy	700.	J. L. Ewins.
Hannah.....	730.	E. M. Seager.
Jerome	700.	Foster.
Green	1,330.	H. Parce.
Adaline and children.....	1,875.	Foster.
Betty	1,500.	P. H. Randall.
Leander.....	1,395.	Foster.
Monroe.....	1,170.	Foster.
Martha.....	1,425.	H. Parce.
Emeline	1,325.	M. R. Ranney.
Emeline	2,125.	

\$17,845

"Sale of Negroes and Land belonging to the estate of Isaiah Kirksey, sold the 6th of March, 1860.

"H. PARCE, Administrator.

"Per A. J. COLLIER.

"This paper, presenting in parallel columns the pecuniary value, as chattels, to one class, of the souls and bodies of another class, was, in the circumstances under which I found and read it, exceedingly suggestive. It exhibits 'The Institution,' as it flourished just one year before Mr. Lincoln's inauguration—a few months before it rushed on its fate. It will be seen that the highest prices were paid for girls, four of whom were sold—each to a different purchaser—for sums ranging from \$1300 to \$1500. A more atrocious wrong and outrage than this sundering of families, this desecration of sacred ties, the sale of these girls to these masters, is hardly conceivable; yet four years ago, this stupendous crime

against humanity was prevalent over all the South, without remorse and without relenting, and the magistrate felt no 'shock,' when he superintended this sale and signed this statement. But it is not irreverent to affirm that God Himself was shocked, and resolved, in righteous indignation, to make a full end of this tragic villany. I could trace in these lines a clear record of 'the abomination that maketh desolate,' and in the midst of the desolation I was comforted with the hope that, in fewer days than were allotted to the prophet's waiting vision, the land would be wholly purified from this iniquity; and in anticipation of a consummation so glorious, could repeat with devout fervor the divine assurance: Blessed is he that waiteth and cometh to THIS END."

We feel sure that our readers have a hearty and religious abhorrence of the system of Slavery, and what thus meets their eye will deepen their convictions, already strong, of the inhumanity and unscripturalness of holding property in man. Our joy is that we belong to a nation that has escaped the odium of the hateful thing. Nor do we fail to long for the speedy deliverance of this continent from the blot and curse of traffic in the bodies of men. Every bright event that promises the dawn of that year of jubilee we hail. Yet among ourselves there may exist the necessity of going back to first principles on this question. For this reason we introduce to our pages the following portions of a lecture by the Rev. David Young, D.D., on Slavery forbidden by the Word of God—

SLAVERY IN THE OLD TESTAMENT.

"Was not this power in ancient times conceded to men by God himself? So far as it was, we bow to the concession; but it never was, in any sense which comes near to the case before us; and although it had, we are to remember that it is not the doings of the Most High, but his commandments which must be our guide. What these commandments are, we shall see by and by. It is true that God permitted nations to be trodden down and brought into bondage, as a testimony of his displeasure against their iniquities; it is true that the Hebrews themselves were thus dealt with oftener than once; it is also true, not that the God of the Hebrews positively enjoined, but that he simply permitted and laid under stringent regulations, a species of servitude even among them; but who in his senses would adduce these things as a defence of American slavery? The two cases are not only different, but essentially different; and although they were not materially different, are we prepared to take the consequences of so tremendous a retrograde? If we shall go back to Moses for one peculiarity, why not for another, for a third, and for a fourth, till we are landed in all the rigors, and all the obscurations of 'that which is abolished.' On these things, however, I refuse to dilate, they are altogether irrelevant; we have our dwellings under the gospel, and it is not by the judgments of God on the heathen, nor yet by the peculiarities of Judaism, but by the clear shining light of the New Testament, that New Testament men are to examine a subject like this. Where two opinions, on a point so obvious, are found to exist among the followers of Christ, there must be something seriously wrong.

"The testimony of Jesus is the spirit of prophecy.' The New Testament is the inspired exposition of the Old; it is there we find the mind of Christ, and the mind of God in him; and taking the Bible as thus given, I have no hesitation in saying, that the spirit of this Bible and the spirit of slavery cannot continue to live together in the same country and among the same people. It is impossible; in such circumstances, and in all such circumstances, the Bible must live and slavery die, or slavery must live and the Bible die; there is no alternative; the water must devour the fire, or the fire must devour the water.

SLAVERY OPPOSED TO THE END, THE LANGUAGE, THE LETTER, AND THE SPIRIT OF THE NEW TESTAMENT.

"The slavery of America is opposed to the leading end for which the Bible has been given to us. What is that end? obviously, through the sacrifice of

Christ, to restore obedience to the moral law; and that in its second table as well as in its first. But the germ of this obedience is love; and where there is no love, there is no obedience. Withal, the love as it refers to the second table of the law, is measured out to us by a standard with which we are all familiar. 'Thou shalt love thy neighbour as thyself.' Nay more; obedience to the second table of the law, and of course the love from which it springs, is frequently spoken of in the word of God, as the most decided evidence of obedience to the first; so that where it is not apparent, we dare not say there is vital godliness. 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.*' But is my buying and selling a fellow creature, as if he were a brute, and robbing him of the fruits of his industry, and keeping him in poverty that I may be rich; or subjecting him at my pleasure to brutal inflictions—are these things, and things even worse than these, which we have already seen belong to the case, compatible with brotherly love? This one small quotation is decisive of the point, unless men shall have the hardihood to say that the Word of God contradicts itself: and be it remembered, that, in its principle, the quotation is applicable alike to a brother in Adam and a brother in Christ, with only such modifications as these two relations respectively involve. 'If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?†

"Again, it is opposed to the current phraseology of the Bible in its references to social life. In turning over the sacred pages, our eye is ever and anon arrested by such passages as the following—'Owe no man anything but love one another.'—'Thou shalt love thy neighbour as thyself.'—'Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.'—'A new commandment give I unto you, that ye love one another.'—'By this shall all men know that ye are my disciples, if ye have love one to another.'—'Be kindly affectioned one to another, with brotherly love; in honour preferring one another.' Here you see that love is everything; but love is an active principle; wherever it exists, it finds work to do; and so the same inspired authority gives law to its operations. 'To do good and to communicate forget not; for with such sacrifices God is well pleased.'—'As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.'—'Blessed are the merciful, for they shall obtain mercy; but he shall have judgment without mercy who shewed no mercy.'—'The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh.' Such passages as these may be quoted indefinitely; the Bible is stored with them; and it is idle to ask—nay it is almost profane to ask—are they compatible, I say not with the severities, but even with the existence of slavery, viewed merely as man holding property in man, against the consent of his own mind.

"Again, it is opposed to the very letter of the Bible. There, manstealers are classed with murderers of fathers and murderers of mothers; with manslayers; with whoremongers; with them that defile themselves with mankind; with liars; with perjured persons; and if there be any other thing which is contrary to sound doctrine.‡ This is the category to which they are assigned, and if they dislike the name of 'manstealers,' I know not how it can be fairly replaced, except by another equally obnoxious. The man who makes a chattel of his fellow man, by purchase from another, is partaker with the thief, or the robber; and all the time he holds such a purchase, he is a resetter of that which is stolen. Nor is even this all; although he were to purchase the man from himself, still he is not guiltless, unless the terms of the purchase be ratified by the law of the Great Supreme, which they never can be, if they are such as to constitute one man the slave of another.

* 1 John iv. 20, 21.

† Matt. v. 46, 47.

‡ 1 Tim. i. 10.

“Farther, it is opposed to the great summary rule which Christ has given to guide his disciples, in every country and in every age. ‘All things whatsoever ye would that men should do unto you, do ye even so unto them, for this is the law and the prophets.’ (Matt. vii. 12.) This rule is so clear that no Christian can misunderstand it; it is so just, that no Christian can reasonably object to it; it is so short that none need forget it; it is so beautiful that no sanctified heart can fail to admire it; it is so comprehensive as to include the whole range of relative duty; and withal it goes back to the beginning of God’s revelations to man, and comes forward through all their successions. It is ‘the law and the prophets;’ it is the spirit of the law, and the spirit of the prophets, as well as the spirit of the Christian dispensation; and if it applies to all things whatsoever we would that men should do unto us, surely it applies to slavery. Then what does the slaveholder say to it? Is he willing that any other man should make him a slave, or make his wife a slave, or make his children slaves? Does he think it right that his slaves should treat him and his, as he is treating them and theirs? If he does not, how can he, or any one for him, hold up his head among Christian men, and plead that slavery is agreeable to the Word of God? Men have sometimes talked of holding their fellow men in slavery for their good. They may as well talk of picking their pockets for their good. What! are we to do evil that good may come?—are we to rob our brother of his property in himself, in order to promote his well-being? The best thing that can be said in defence of such reasoning is, that it is the miserable subterfuge of a desperate cause, and can never pass current, except among men who have lost the use of their understandings. If it be meant to apply to a rare case—a thing of fancy rather than of fact—we have nothing to do with it here; and if it be meant as a palliative of slavery, nothing but stupidity can acquit it of profaneness.

“Once more, slavery is opposed to the frame of spirit which the Bible requires in order to fellowship between God and his people. When Israel of old complained that their fastings, or their religious exercises in general, were disregarded, they got this for a reply;—‘Behold ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?’ (Isaiah lviii. 4, 5, 6.) Here you see we are distinctly told, on the one hand, that the man who tramples on his fellow man—who smites him with the fist of wickedness—who usurps a power over him which is inconsistent with equality of rights, thereby excludes himself from fellowship with God, however sound his speculative belief, or however flaming his profession of piety; while, on the other hand, the man whose faith disposes him, in obedience to the will of God in Christ, to loose the bands of wickedness—to undo the heavy burdens—to let the oppressed go free—to break every yoke—is accepted of God, and taken into the secret of his love; because this shows his heart to be really contrite. Here then is a principle brought out—a principle plainly opposed to slavery in every form of it to be found on earth; namely, that the true worshipper of the Most High—the man who has the grace of God dwelling in his heart, and bearing there its native fruits—not only ceases from being personally an oppressor, but divests himself of the power to oppress. He breaks the yoke of oppression and casts it away from him, be it a slave law or what else you please. The above, you will observe, is a quotation from the Old Testament, and so bears with peculiar force against those who are so very prone to seek shelter there. It tells them that, even under Moses, there is no shelter for them, and therefore none anywhere else, unless they shall venture so far as to affirm, that the Christian dispensation is more earthly in its nature, and less searching in its requirements, than was the Mosaic.

PHILEMON AND ONESIMUS.

“Not very fortunately, we think, for the cause of the oppressor, has the Epistle to Philemon been brought into view, in connection with this discussion. Where is the evidence that Onesimus was a slave at all? The whole epistle is as easily explained on the assumption, that he was a kinsman to Philemon, or a hired servant, who had first robbed his master and then run away from him, as on any other. At the very least, it must be admitted, that the Greek word, by which his relation to Philemon is designated, says nothing specific on this point; and the distinctive word for slave is neither found in this epistle, nor anywhere else in the New Testament, although its derivative, which is commonly rendered ‘enslaver,’ or ‘kidnapper,’ or ‘manstealer,’ has a niche of infamy assigned to it in one of the passages quoted above.

“But suppose that Onesimus was a slave, and suppose farther, if it likes you, that slavery at Colosse was, in his days, as bad as the American slavery of our day, what does Paul do in the case? Does he make himself a slave-catcher? Does he do a single thing, or say a single word, which has the slightest tendency to invest slavery with an atom of respectability? The very reverse. He says to Philemon, receive Onesimus back; but how? ‘Not now as a servant, but above a servant;’ or, if you will, ‘not now as a slave, but above a slave,’ ‘a brother beloved, specially to me; but how much more to thee, both in the flesh,’ as a reclaimed relative, or a fellow-creature, ‘and in the Lord as a fellow Christian.’ He adds, ‘if thou count me, therefore, a partner,’ a sharer with thee in the grace of the gospel, then ‘receive him,’ not as thou wouldst receive back a runaway slave, but as thou wouldst receive ‘myself.’ Is this like an abettor of slaveholding, even in its mildest form? But the apostle goes on to let Philemon know, that although, in Christian courtesy, he chose to use the language of entreaty, he was entitled to assume a high tone. For, says he, ‘I might be much bold in Christ to enjoin thee,’ that is, the authority I have from Christ would bear me out in commanding thee not to treat this man as a slave, although, ‘for love’s sake, I rather beseech thee,’ knowing that with thee this is enough. Now let the American churches take the words of Paul to Philemon, and act them out—let them see to it, that all their ministers, and overseers, and members, shall take them, and act them out. Let them do this in honest sincerity, and without the artifice, or evasion, to which they have been so long accustomed, and by one *fiat* of their united will, the connection between Christianity and their slavery is entirely severed—it is gone—it is numbered with the dead, there to rot, and be forgotten in the grave of the detested.

“But some one will say, ‘you are reasoning just now on the supposition, that prior to his escape, Onesimus was the slave of Philemon, and, on this supposition does it not follow, that Philemon had been both a Christian and a slaveholder?’ This objection is at once plausible and futile. It is, I believe, the very thing which misleads a few in perusing the epistle on which I am commenting. But if by a slaveholder you mean one who treats his fellow creature as a slave, neither Philemon, nor any other man, could be both a Christian and a slaveholder, without committing sin, unless we were to adopt the monstrous alternative, that Christians are at liberty to abuse the unbelievers, and only bound to love one another. Surely Philemon, the Christian, was bound to treat Onesimus according to Christian law, although the latter had never been converted; and Christian law, as we have already seen, and are just about to see further, is utterly at war with practical slaveholding. Again, if by a slaveholder you mean a man who has a servant, whom the law of his country regards as a slave, but whom he treats as a freeman, you remain guilty of misusing a term, but the force of your objection is entirely gone. Take the case of Onesimus, then, any way you please—take him as a free servant, or take him as a slave; the epistle which refers to him says nothing for, but everything against that odious thing called a Christian slaveholder; and I cannot but regard the tenacity with which this case has been seized upon, as indicating a conscious lack of support from the oracles of the living God.

1 TIMOTHY, VI., 1, 2.

“There is another passage, however, which is alleged to be favourable, and has been sometimes quoted with an air of triumph,—‘Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do them service; because they are faithful, and beloved, partakers of the benefit.’ (1 Tim. vi. 1, 2.) Here, for the sake of brevity, I shall assume, that the reference is to a state of legalized slavery, although the word rendered servant settles nothing here any more than in the Epistle to Philemon. But take it thus, and two cases are referred to.

“First, That in which a Christian is the slave of an unbelieving master; and in this case the slave is required to count his master worthy of all honour, that is, of all the honour which is due to him by the law of Christ, for more, surely, will not be contended for; and what is the reason assigned for this? Is it that slaveholding is in itself a righteous thing? No, it is, ‘that the name of God and his doctrine be not blasphemed;’ or, that Christian slaves may not, by rendering evil for evil to their cruel masters, bring down disrepute on the holy name by which they are called, but, on the contrary, may cause the gospel to be admired, by the patience and forgiveness it enables them to exemplify in very trying circumstances. Is there any thing here which justifies slaveholding? Do I justify the man who injures me by patiently bearing and forgiving the injury? No man will venture to say so who has any respect for the Word of God.

“The second case is that of the converts who have believing masters; and what is required of them? They are required ‘not to despise their believing masters, because they are brethren, but rather to do them service, because they are faithful, and beloved, partakers with them of the benefit.’ And what is the amount of this exhortation? Just exactly what we would expect, on the supposition that, between the parties, and in virtue of their mutual faith in Christ, slavery was abolished, and free service came into its place. The slave, being now no longer a slave, but raised to the rank of a free servant, and taught to consider himself and his master as brethren and equals in Christ Jesus, might be tempted to forget himself, and fail in that deferential obedience which is due to his master even from a free servant. Nothing was more likely to happen, especially in transition circumstances; and so says the apostle, with the care and the forethought for which he was so eminent, let not believing servants despise their believing masters, because they are not now tyrants but brethren in Christ, and forbidden by him to exercise severity; but let them rather, on this very account, and actuated by the spirit of the gospel, be more industrious, and more respectful, than they were before. Such is the plain and obvious meaning of these two verses; they cannot be made to bear an opposite, let men twist and torture them as they will; and instead of being favourable to slavery, they tell us, that the instant an owner and his slave become believers in Jesus Christ, that instant, the ownership of the one and the slavery of the other are laid under Christian interdict.

“In short, the Bible has but one voice on this strangely contested subject; and all who believe the Bible would have but one voice about it, were they but to follow the simple rule of taking the passages which are more obvious, to explain those which are more obscure. There is one passage, for instance, which cannot be easily misunderstood, and is enough of itself to settle the matter. ‘Masters give unto *your* servants that which is just and equal.’ (Col. iv. 1.) Take this passage along with you, as you search the Word of God, bring it near to obscurer passages, that you may see them in the light it sheds on them, and there is no fear of your coming short of the right conclusion. Let all believing masters give unto their servants that which is just and equal, and then may proclamation be confidently made, that there is not a Christian slaveholder on the face of the earth.

“It may be said, that the first of the two verses referred to above implies a state of slavery. Unquestionably it does. The apostles, in primitive times, just like the Missionaries of our times, visited countries where slavery prevailed. Nay, they made converts there both of the slave and the slaveholder ; and how did they proceed with these converts? Why, if they acted as they taught others to act, it is not difficult to see how they proceeded. To the converted master they said, render to your slaves that which is just and equal, whether they be Christians or not; and to the converted slaves they said, count your masters worthy of all the honour due to them by the law of Christ, whether they be Christians or not. This, they said, is the demand made upon you by the new religion—a demand which must be complied with by all who embrace it; and if you will not comply with it, you cannot be enrolled among its subjects. It is a matter of course, that, after converts were made and formed into churches, slavery would remain as a secular institution; but the church was free from it, and could not but be free, if she was obedient to apostolic injunction. She was more than free from it; in her own peaceful and effective way she was undermining the foundations of slavery, and preparing matters for the time when the grace of God would triumph over it. If then, when a man says that slavery was tolerated in the primitive church, he merely means, that primitive missionaries, on their arrival in slaveholding countries, did not immediately denounce slavery, and get themselves murdered for their pains, he is perfectly right; but if he means that they were the apologists of slavery, or admitted the practice of it to mingle with their fellowship, he speaks entirely without book, and must have learnt his lesson somewhere else than in the New Testament. It is at once an obvious and undeniable truth, that no slave-master under heaven can so much as begin to give to his slave that which is just and equal, till he has first of all, and more than all, surrendered to him his personal liberty. Till this be done, nothing is done to meet the claims of Christian morality: and to admit the idea, that these claims are so flexible as to bend to obstacles of man’s creating, were to forget the divinity of their origin, and to adopt a principle of perilous import to the whole system of relative duty.”

THE CROWNING CHILIAID.

AN ESSAY ON THE MILLENIAL RESURRECTION.

The use of things earthly by the sacred writers, to illustrate things heavenly, has occasioned no small contrariety of biblical exegesis. This is specially so, in regard to the latter-day glory. That religion, pure from worldly admixture, will then attain surpassing splendor is generally admitted. But the prophetic language describing it is fruitful matter of controversy. Such phrases as the “new earth,” “new Jerusalem,” “the times of restitution of all things,” and in particular, “the first resurrection” of Rev. xx. 4, 5, are therefore of no little interest to all anxious for correct interpretation.

There are three views of the millennial resurrection which, with some diversity of details, have been ably maintained by their respective advocates, specially deserving of candid comparison. These, for the sake of distinction, may be called:—the Mundane—the Pre-supernal—and the Evangelic.

1.—*The Mundane.* As the word denotes, all holding it, however differing on some points, are more or less materialistic, making earth a scene of sempiternal enjoyment. Papias, who flourished in the early part of the second century after Christ, seems to have been the first primitive Father who gave currency to this idea. Being however of a credulous disposition and evidently influenced by the prevalent opinion of the Jews as to the temporal splendors of Messiah’s kingdom, his pretension to apostolic authority

for such statements, is to be regarded as a misunderstanding of the symbolic language of the apostles. Certain it is, that for thus savouring the things that be of men, Peter was sternly rebuked by Christ. Yet this view being favoured by antiquity, and by not a few striking Scriptures, which at first sight seem to support it, displays plausibility. The visible appearance of the Lord Jesus just when the people of his gospel kingdom are utterly overpowered, amid the greatest convulsions of nature, inflicting sore slaughter on their foes; then, after purging the earth of the wicked, and renewing all things, reigning with the resurrection saints and righteous living in undisturbed enjoyment of the new Jerusalem, leaving the wicked dead to lie in the grave a thousand years longer, there to await their dreadful doom, seems, in a mundane view, a just and glorious idea.

But to it there are weighty objections. The notion of a central city of worship is flatly opposed to our Lord's word, that neither at Gerizim nor at Jerusalem only, but everywhere should true spiritual worship be alike offerable. The very thought of Christ, after ascending far above all heavens, descending to reign even as King of kings on earth, is most degrading to his divine dignity. For does it seem at all likely, that, after so intensely desiring to depart and be with Christ in heaven as far better than remaining here, Paul, and others like minded, would think any mere earthly state, however exalted, at all desirable? Having a body like unto Christ's glorious body, that is, no longer material, no longer gravitating towards our earthly sphere, but having an ascensive buoyancy; how could anything lower than the angel state of the third heavens, suffice for the heir of immortality? Are we not also plainly told by both Matthew and Mark, that in the resurrection, they "are as the angels of God in heaven"? Finally, on the ground of a pre-millennial rising from the grave and consignment of the wicked to destruction, where are the deceived nations and the gathered host under Gog and Magog, in numbers as the sand of the sea, to come from? Shall we adopt Burnet's theory, and say, they will spring by some sort of spontaneous growth, in the form of a new earth-born race, out of the ground?

From this unreasonable, and unscriptural view, let us turn to: 2.—*The Pre-supernal*. Like the mundane, it maintains a literal resurrection prior to the millenium. With some of the mundane theorizers, it also holds to a preferential rising of the more eminent from the company of the pious dead, leaving the righteous residue to slumber on a thousand years longer. But it differs in making heaven, not earth, the scene of this first resurrection. Hence, the designation, *pre-supernal*. As an inducement to preëminent piety it is not without merit. As an exposition of Paul's words, Phil. iii. 11, "if by any means I might attain unto the resurrection of the dead," it has much probability. In its support, we are referred to the rising of certain saints at the crucifixion, mentioned by the evangelists as entering the holy city and appearing unto many. But it is not said, they ascended into heaven, and is most likely, taken in connection with the raising of Lazarus, to be regarded as a proof that Christ, living or dying, had power over the grave. Had this rising a pre-supernal issue, who so likely as David to have participated in it? Yet some time after, Acts ii. 29, we have Peter affirming his being still dead and buried. Again, how does a literal rising of the more blessed and holy dead, accord with John's statement, "on such the second death hath no power?" Would not this imply that it had power over the pious residue, so involving purgatory; an idea Protestants do not admit? But the most fatal objection, is the concurrent testimony of all other Scripture in favor of

one general rising from the grave. Paul, who wrote most particularly of the resurrection, affirms, 1 Cor. xv. 52, that we shall "*all be changed,*" not by a sliding scale system, but "*in the twinkling of an eye at the last trump.*"

This theory of a preferential rising of the more eminent saints, has recently received new interest by its maintainance in the *Bibliotheca Sacra*. See Vols. xviii., p. 358, and xxi., p. 362. But with all due deference to so great authority, do we demur to the soundness of the reasoning employed. Not to dwell on the doubtful propriety of resting a matter so weighty mainly on verbal criticism, rather than on the analogy of faith, the conclusion so arrived at, does not seem sufficiently clear for general adoption. Granting, as claimed by this authority, a probable omission of the Greek article in Rev. xx., 4, before the chiliaid of years, arguing, according to Greek usage a different thousand years to that of v. 2, in regard to the confinement of Satan, yet it seems somewhat dogmatical to urge, a separate enunciation for v. 6, where the article is actually omitted in the original, though referring to the thousand years of v. 4. Moreover, it proves too much for the critic's position, since the insertion of the article in v. 7, before the term of Satan's confinement, makes it synchronise with the thousand years' reign of the saints, unless a separate enunciation be also claimed for v. 7, which really would be a begging of the question, rather than proving it.

But why, it will be asked, this labored criticism on the Greek text? Just to sustain a theory. On the ground, that the mingling of the literal and the spiritual is opposed to all sound exegesis, the review writer first strives to sift out the reference, so inconvenient for him, to the binding of Satan, a purely spiritual transaction, and then, on the principle of exegesis claimed, exultingly infers that if the last resurrection described in the close of the chapter, be literal, then so is the first.

To disprove this reasoning, we have just to note that the boundary between the literal and spiritual, is not determinable by the arbitrary limitation of chapter and verse, a modern work of an uninspired hand, but by the scope of the passage in the inspired writing. Hence, as the first resurrection is placed by the revelator between the spiritual processes of the binding and loosing of Satan, on the principle of exegesis claimed, the first resurrection must also be spiritual. But, that this may more plainly be seen, it will now be best to consider :

3.—*The Evangelic View.* According to this, the first or millennial resurrection, is a revival of earnest christianity, a *living again* of the spirit that animated the martyrs and other eminent saints, freed from the deadening admixture of worldliness at present so prevalent among the churches. In the same sense that Abel, though dead yet speaketh; as we understand Elijah the prophet to have come, when the Baptist heralded Christ "*in the spirit and power of Elias,*" it is maintained the blessed and holy of the first resurrection, will reappear in the faith and fervor of the millennial times. The binding of Satan, it is urged, involves the death of worldliness maintained by his agency as "*the god of this world.*" As the spirit of sin, under the evil one, now reigns unto death, so superabounding grace, is to reign unto life eternal, righteousness becoming prevalent in all places over iniquity, until the loosing of Satan at the close of the millennium. That some such spiritual meaning is to be attached to the phrase "*lived again,*" may be argued from the fact that the Greek word is so used in at least two other passages; one Luke xv. 24, 32, of the prodigal son, and the other Rom. vii. 7, 9, "*but when the commandment came, sin revived, and I died.*" Thus, though the word usually

denotes a literal living again, yet not always, and may be, in the text disputed, as elsewhere, spiritually applied. Certainly *thanatos*, in the term rendered second death, often in the New Testament put in antithesis to spiritual life, is made a consequence of not being blessed and holy, which is the same thing with deadness in sin. The entire construction of the passage indeed leads to the conclusion, that the first death, alluded to as causing the second death is not natural, but spiritual.

Again, the words "on such the second death hath no power," implies that over even the blessed and holy, a first death *had* had power. "This cannot be natural death, for all the blessed and holy, in this sense, do not die, many are only changed, being found alive at the last day. The only death that can apply to all, is spiritual, not literal. To make the conclusion so arrived at, still clearer, it must be remembered, the subjects of this first resurrection are said to *reign* as well as live, and that too as *priests*. Now in what priestly capacity can departed saints be said to reign? Not as mediators. As true Protestants, we hold that there is but one regal mediator between God and man, the man Christ Jesus. The only other priestly power assignable in the exercise of which, they may be said to live again, is that of spiritual sacrifices, and for which, according to Peter, 1 Ep. ii. 5, 9, saints, as a holy and royal priesthood, are divinely appointed. But, in the case of departed saints, the time of personal sacrifice has passed away. The revival of their sacrificial, world-renouncing spirit, therefore, in the hearts, and lives of christians in the latter-day glory, is obviously the thing meant. Herein, we have indeed a living again, and reigning with Christ, in the power of his resurrection. This living and reigning in its full manifestation, is reserved for the great period of gospel liberty denoted by the binding of Satan now to be considered.

In regard to the announcement "the rest of the dead lived not again until the thousand years were finished," it has been too generally admitted that, under a spiritual or evangelic view, there is much difficulty. The difficulty, on investigation however, wholly disappears. The *living again* after the millennium must be meant in the same sense, as the *living before* that period. Now it has already been shown in regard to the righteous, that the idea is a revival of their self-denying, unworldly spirit. So by parity of reasoning, when the god of this world is loosed from his thousand years' confinement, there will be a reviving of the spirit of worldliness. Then, as before his confinement, Satan again goes forth to deceive the nations; producing, for a season, a wide spread apostacy and consequent gathering of hostile hosts in all quarters of the world, or as the revelator expresses it, "on the breadth of the earth." That the living again of the rest of the dead is to be understood, of a revived worldly spirit, clearly appears from Dan. vii. 12, where we are told that the three beasts, corresponding to the gold, silver and brass of Nebuchadnezzar's image, representing so many worldly dynasties—though they lost their dominion, had their lives, or according to the marginal reading, their life prolonged for a season and a time. That is, the spirit of their common worldliness lived in opposition to the kingdom not of this world, until to the Son of Man was "given glory and dominion," all nations people and languages serving him; the dominion of the ten horned beast being at last completely destroyed, so leaving the entire field (see v. 26, 27 of ch. last quoted) to the saints of the Most High. Thus in both the prophetic and apostolic vision, the kingdoms of the world are seen becoming the kingdoms of God and of Christ. Thus the spirit of the wicked dead which had lived through many thousand years in pagan, papal and political ascendancy,

broken by the stone cut out of the mountain without hands and dispersed by the wind of the spirit's breath, disappears like the chaff of the summer threshing floor, not to live again till the crowning chiliad of christian evangelization has passed away.

Blessed Period! The sure word of prophecy lives again in its completed verification. Gentile nations from all quarters cry, "come over and help us." Paul has his heart's desire. In the fulness of converted Jews more than their diminishing, the Gentiles are enriched! No longer looking for a temporal Messianic rule, Israel evangelized, vies with the foremost in spreading the conquests of the cross; and Paul, by these precious means, attains indeed to the resurrection of the dead! The more excellent sacrifice of Abel, the unstaggering faith of Abraham, the incorruptible purity of Joseph, the heroic meekness of Moses, the invincible patience of Job, the unswerving fidelity of Daniel; in a word, the devotedness of patriarchs, prophets, apostles and martyrs are no longer isolated things of the past, but widely diffused vitalities of the millennial-present, *a living again and reigning of the saints with Christ!* Amen. Even so, come quickly, Lord Jesus!

G. G.

BEFORE THE LOYALISTS.

CHAPTER VIII.—THE RESTORATION OF THE STUARTS.

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

Richard Cromwell succeeded his father, the great Oliver, but he was not the man for the emergency. The nation generally seemed to acquiesce in the settlement of his government; but the Republicans, the Anabaptists, and the Levellers, attempted his overthrow. On the very day that Richard succeeded to his father's place, there was even a conspiracy among some of the officers of the army. He was advised to have Fleetwood and Desborough, his own near kinsmen, arrested, but he said he was afraid of blood, and at the end of five months resigned his position, and retired into private life. There were several efforts made to establish a Republic, but they failed. At length the Presbyterians got into power, and signaled their advent by the declaration that the Presbyterian shall be "the one and sole religion," and then called in Charles to rule over the nation. The Rev. Johnson Grant, an Episcopalian, says: "With the Restoration fell the power of the Independents. All the world will allow that, in point of religious liberty, their conduct when in power fulfilled the promises made by them when they were in obscurity. They exhibited a noble and memorable example of a sect, who, in possession of the citadel of establishment, forgot and forgave the injuries they had sustained, abused not their authority by the oppression of their brethren, and were content to hold a second place, preferring others before themselves in honors or emoluments." But at the time of their downfall, their principles had become known in the world, and their ideas were one day to push themselves up through all the ramifications of society, and some of these ideas rule the England of to-day, and are destined to rule evermore. During the short-lived protectorate of Richard Cromwell a Synod had met, and with great unanimity had adopted articles of faith, and is called in history the Savoy Confession, which was afterwards adopted in New England, although the

"Cambridge Platform" had been in existence there as early as 1648. The Court party was not favourable to the Synod; still one of the Court chaplains, John Howe, attended and participated in the deliberations.

As soon as it became evident that the political power of the Independents was overthrown, all the trimmers and office-seekers who had been with them in the day of their prosperity, deserted the "sinking ship," and talked as loud for Presbytery as they had done for Independency, and when the *time came, abandoned Presbytery for Episcopacy. Among these were Gen. Monk and Sir Anthony Ashley Cooper, both of whom played a prominent part after the Restoration.*

In the parliament that recalled Prince Charles, Sir Matthew Hale, who had been Chief Justice under Cromwell, ventured to suggest some definite settlement, but Gen. Monk, who had been in turn Royalist and Republican, Episcopalian, Independent, and Presbyterian, silenced him. Monk had previously attempted to become Protector himself, but Cooper had thwarted his plans, and now Monk had been bribed to throw his influence as commander of the army in favor of Charles Stuart.

Prince Charles was a different man from his father. He was a kind-hearted man, but had no religious scruples. He had been educated an Episcopalian, and had afterwards subscribed the Solemn League and Covenant, when he desired the support of the Scots Presbyterians. On being crowned in Scotland in 1651, he had taken an oath to defend the Presbyterian Church, and kneeling down on his knees, and holding his right hand towards heaven, uttered the following words: "By the Eternal and Almighty God, who liveth and reigneth forever, I shall observe and keep all that is contained in this oath." After the battle of Worcester, where his army had been so terribly beaten by Oliver Cromwell, he went to France, endeavored to concoct conspiracies for the murder of Cromwell, whom he styled "a certain mechanic fellow," and promised the murderer rewards both in this world and the world to come. While in France, where his only hope of getting to the throne was by French assistance, he had renounced Protestantism, and became a Roman Catholic. And now he was on his way to England to become head of the Anglican Church, having promised freedom of conscience and an amnesty for political offences, which promises were outrageously disregarded.

Charles the Second came over from Holland amid great rejoicing, and his journey to London was one continued triumph. But on Blackheath, where some twenty or thirty thousand of Cromwell's warriors had been drawn up by Monk to welcome their king, there was perfect stillness. All Monk's efforts were in vain, they would make no sign. Macaulay says that Charles himself, as he passed through them, smiled, bowed, and extended his hand graciously to the colonels and officers, but they did not appear to take any notice. Their countenances were sad and lowering. When this once formidable Puritan army was disbanded, the historian says, Royalists were surprised to find that no depredations were committed, and that Oliver's soldiers settled down into the most peaceful of citizens.

Thus was Charles the Second restored to the palace of his father and grandfather; and on the evening of his arrival in London, while thanksgivings were being offered up for the safety of the Church and State, while church bells rang merry peals, "and groups of Royalists gathered round buckets of wine in the streets, and drank the king's health on their knees," the tall grandson of Henry of Navarre employed the enthusiasm of the evening "to debauch a beautiful woman of nineteen, the wife of one of his subjects."

From that time to the present, the day of the Restoration is celebrated as a day for national rejoicing.

A few days after the Restoration, Hyde, afterwards Earl of Clarendon, was made Chancellor, and for several years was the principal adviser of Charles. Macaulay says that Hyde was of a sour and arrogant temper, and was impatient of opposition. He had been one of the most prominent patriots in the Long Parliament, but had deserted his party, and followed the fortunes of the Court. Hyde had taken charge of the children of the unfortunate king, and one of them, James, had clandestinely married Hyde's daughter.

Hyde soon ascertained that ecclesiastical affairs required prompt action. Had Cromwell remained in power ten years longer, all the bishops would have been dead, and the succession from St. Peter have been broken. The surviving bishops urged immediate action, but Charles was more interested in his mistresses than in the Church. At length Hyde was successful, and new bishops were appointed, and "the succession from St. Peter" was secured, to the great joy of the nation. And now Episcopacy was gradually taking the place of Presbyterianism in the churches. Church and State had been so interwoven into the governments of the old world, that the great mass of the clergy and people approved of an establishment. When Henry VIII. had thrown off allegiance to the Pope, the larger part of both clergymen and people conformed to the new order of things; when "Bloody Mary" changed the religion of the nation back to Rome, the great body of the ecclesiastics submitted; when the Anglican Church was restored by Elizabeth, the nation became Protestant; when the Long Parliament introduced Presbyterianism, churches and ministers became Presbyterian; and now when Episcopacy was restored, the great body were still Conformists. Charles called a Synod to arrange ecclesiastical affairs, and it was proposed that the services of the church be modified on the plan of the Irish Archbishop Usher, in such a way that both Presbyterians and Episcopalians could be comprehended.

While these matters were in progress, the trial of a number of the noted "regicides," as those were called who had taken part in the king's death, went forward. Historians affirmed that the trials were worse than mockery. The prisoners were insulted by both the Commissioners and the mob, and not allowed to have counsel. Among the Commissioners to try these men were Monk and Cooper, who were among the judges of Charles the First, and there were several others who were as deep in the matter as they. About twenty regicides and others were sentenced to be executed, and when the day arrived, a mocking, jeering multitude had assembled. Col. Harrison suffered death first, and sustained himself nobly. When Coke and Peters went into the sledge, the head of Harrison was put upon it, the face bare toward them. When Chief Justice Coke, whose name shall long endure, was cut down and embowelled, the executioner rubbing his bloody hands, asked Peters how he liked that work. "I thank God," replied the Congregational minister, "I am not terrified at it, do your worst." The last thoughts of Peters had reference to the settlements across the water. "Go to New England," he said to some of his family, "and worship God there." Scot was not allowed to speak to the people; but in a prayer declared, "I have been engaged in a cause not to be repented of." The kind-hearted Charles grew weary of the scene, and exclaimed, "I am tired of hanging, except for new offences;" but Clarendon was not satisfied until half a score had fallen. The remainder were banished or imprisoned. Three of the regicides went to America, one of

whom (Goffe) rendered good service in the time of "Philip's War." Every effort was made to arrest them, but the New England people would not betray their hiding places. Three of them were arrested in Holland, and two years after suffered on the scaffold at the same time that Vane perished. Vane was considered too dangerous to live. Charles would have saved Vane, but Clarendon was afraid of his great abilities. He was refused counsel, and defended himself. "I stand single," he said, "but I am not afraid, in this great presence, to bear witness to the cause, and seal it with my blood." From the scaffold he looked down on the great multitude, and addressed them to awaken in their souls a love of English liberty, but by Hyde's directions the trumpets sounded and drowned the voice of "as pure a man as ever breathed." As soon as stillness prevailed, he raised his hands and exclaimed, "Blessed be God, I have not deserted the righteous cause for which I suffer," and then bared his neck to the axe. Shortly before his death, he had uttered these words: "He that has brought you to the top of your liberties, though he drive you for a while into the wilderness, will bring you back." And his prophecy was fulfilled, for as the lamp of liberty was growing dimmer and dimmer in the land of the great charter, there was a little grandson of Charles the First, (the son of the Princess Mary, and nephew of Charles the Second, a descendant of the noble House of Nassau) who was then unconscious of the fact that he was one day to engage Holland in a terrible war with his uncle, whose fleets he would scatter, and whose armies defeat, and at length dethrone another uncle—his own father-in-law, and give a measure of liberty to Great Britain, the crown of which would one day be placed on his head.

The coalition between the Presbyterians and Episcopalians still continued, and the Independents were in disgrace, their leaders mobbed if seen in the streets. Charles, under the influence of Clarendon, was gradually introducing the worship of the English Church as it was before the Long Parliament, but at the same time, by promises of a compromise and comprehension, kept the Presbyterians quiet. The great mass of the Presbyterians saw a great and glorious end of their past difficulties, when Episcopalians would give up the compulsory use of the forms of Common Prayer, and they (the Presbyterians) would consent to a permanent Moderator, whom they would permit to be called bishop. Such was their short-lived pleasant dream, and while it lasted some of them accepted bishoprics in good faith, to which they clung when trouble came. The king offered to make Baxter a bishop, but Baxter had seen so many promises broken by the Stuarts, that he refused until the arrangements were completed. Moderate Episcopalians were in great glee because of the near prospect of an undivided church, and they and the Presbyterians made overtures to the Independents, but the latter were not to be wooed nor won, and some of them warned the Presbyterians of the danger to which they were exposing themselves, a danger which the Presbyterians saw when it was too late.

Leaving England, wild with loyalty, and turning to America, we find that the colonies have prospered during the time of the Long Parliament, the Republic, and the Protectorate. Borrowing the idea from the Dutch, with whom the settlers of Plymouth had sojourned, the four colonies of Plymouth, Massachusetts Bay, New Haven, and Connecticut, were joined together in one federation, with separate governments, under the title of "The United Colonies of New England," the first confederated government in America. Some of the other plantations desired to participate, but they were not admitted, as "they ran a different course." The confederacy met with no disfavor

at the Restoration, and as New England had not acknowledged Richard Cromwell as Protector, Charles the Second guaranteed all the liberties to which the people had been accustomed.

Virginia had been more faithful to the Stuarts than New England. Virginia had been true to Charles the First, had acknowledged Charles the Second even in Cromwell's time, and had invited him to come to America during the time of his exile; and although Virginia acknowledged Richard Cromwell when he became Protector, Virginia was true to the Stuarts and to the English Church, and for three quarters of a century after the Restoration tolerated only the Established Religion. There were some of the Virginians who desired Puritan ministers, and sent to New England for them, but these ministers were soon expelled for nonconformity.

There were now but few settlers between Massachusetts and Acadia, and Acadia itself was almost an unbroken wilderness. Cromwell's governor, Sir Thomas Temple, who had obtained a large grant of land, resided in New England. In the year 1661, the "loyal" parliament of Charles the Second commenced a system of legislation that roused a strong feeling in all the American settlements. The "Navigation Act" of the Commonwealth was not intended to interfere with the freedom of the settlers in America, but it was now amended. "No merchandise shall be imported into the plantations but in English vessels, navigated by Englishmen, under penalty of forfeiture." A blow was struck at the colonial emigration policy, and it was decreed that none but British subjects should engage in any kind of business. The importation of all European commodities into the colonies was prohibited, except in English ships from England. The colonies were even forbidden to import articles from each other, and could only obtain goods by the way of England in English ships. Some years later, the American colonists were forbidden by an act of the English Parliament to manufacture articles that could be imported from Great Britain. And in connection with this legislation were enacted those "Corn Laws" that were swept out of existence not many years ago.

The colonies of Plymouth, Hartford, New Haven, Rhode Island, Maryland, and Virginia acknowledged Charles the Second, and acted in his name, and to the first four he either gave new charters or confirmed the old ones. The king also gave away great tracts of land in the New World to his favorites, including his brother, and he was not very particular in the issue of the patents, as some of the grants encroached on the grants issued in former reigns to proprietaries and companies. Virginia, that had stood by the Stuarts and the English Church in their darkest days, received no charter, and suffered very much by the Restoration for which it had struggled, while Massachusetts, that insisted on its rights, received better treatment. Massachusetts clung to the charter granted by king James, a charter that was intended to be despotic, inasmuch as it granted to the governor and company of Massachusetts Bay (composed of persons residing in England) sole power to control the country, without reference to king or settlers; but the members of the company emigrating themselves, the company and the settlers became one, and were therefore completely independent. In the time of the Long Parliament, and in the time of Oliver Cromwell, efforts had been made to induce Massachusetts to give up this charter and get a new one, but every effort was fruitless, and it was not to be expected they would take a new charter from the Royalists when they had refused to take one from the Puritans. Massachusetts presented an address to the king,

asking to be relieved from oppressive legislation, but the request was not granted. Sir Thomas Temple, the governor of Acadia (or Nova Scotia), crossed the ocean to plead for Massachusetts, but the king and Clarendon, while treating Temple with due courtesy, insisted that instead of remedying the grievances, royal commissioners should be appointed for New England. Massachusetts now prepared to act boldly, and refused to be governed by these commissioners, and the little Plymouth colony followed the example of her larger sister. Their daring defiance was not followed by immediate danger. The privy council debated New England affairs from time to time, and Charles urged moderation. The result was that obedient Virginia had its commerce and trade prostrated, while Massachusetts disregarded acts of navigation, and prospered. Vessels from all nations traded with Massachusetts, which extended at that time all the way to the Kennebec. But notwithstanding its disobedience, the colony sent large quantities of provisions to the English fleet in the West Indies, and money to the starving people of London, and did other acts that won many friends at court for the "rebels" and "schismatics," as the New England people were then called. Massachusetts also gave England considerable assistance in the foreign wars, but at the same time would not yield one iota of the privileges guaranteed in the Charter.

About the commencement of the reign of Charles the Second, the French founded a colony in Newfoundland. Already there were British settlements. Two or three years after the landing of the Pilgrims at Plymouth, Sir George Calvert, afterwards Lord Baltimore, a convert from Protestantism to the Roman Catholic religion, had founded a settlement in Avalon, by which Newfoundland was known, and that tolerant and noble-minded man lavishly expended his estate for the interests of the young colony; but he subsequently abandoned it, and became the founder of Maryland. In the time of Oliver Cromwell, Sir David Kertk (or Kirk) had introduced a considerable number of additional settlers, and the colony had become important in connection with the fisheries. The French had made several attempts to destroy it, but had failed, and at last succeeded in establishing a colony at Plaisance, and desired to make themselves masters of the island and the fisheries.

Trans-Atlantic Retrospect.

CONFERENCE OF ENGLISH CONGREGATIONAL COLLEGES.—An important meeting of representatives of the various theological institutions connected with our body in England, was held in London last month. The Rev. T. Binney presided. Papers were read by various Professors, of which we hope we shall be able to give some account on their appearance. It is proposed to adopt greater uniformity in the system of instruction, and to create some joint Board for conferring certificates of attainment. The meeting was evidently harmonious and effective, and will, doubtless, bear good fruits hereafter.

VOLUNTARY CHURCH EXTENSION IN ENGLAND.—In many of the large centres of population in England, a vigorous effort is being made to increase the church accommodation in connection with the Establishment, and altogether by freewill offerings in the various localities. Seven new churches are

to be built in Sheffield within five years, towards which £16,000 are already subscribed. Birmingham, Bradford, and Leeds are moving in the same direction. While in London, the Bishop of London's Fund of £1,000,000 is steadily coming in. The *Nonconformist* well says:—

“ We need scarcely say that these movements command our unfeigned admiration. Not very many years ago no one in the Establishment dreamt of the possibility of adding to the religious accommodation of the people without the assistance of a Parliamentary vote. Now, no one dreams of appealing to the Legislature for aid; and we think we are not exaggerating when we say that there are those amongst the present promoters of Church extension who would hesitate to accept of such aid if they could get it. The members of the Church, considering the unhappy educational influences by which they have been surrounded, and the unhealthy ecclesiastical atmosphere in which they have lived, are responding to the appeals now made to them with an alacrity and a generosity beyond all praise. What they now do is, however, but a feeble indication of what they would, and we believe will, do when the Church is thrown wholly and entirely on the affection of its members for its support and extension. As yet, its mines of wealth have been scarcely touched.”

THE NEW COURT OF ECCLESIASTICAL APPEAL.—It seems probable that a measure will be introduced into Parliament for constituting the bishops judges of the orthodoxy or heterodoxy of clergymen charged with teaching erroneous doctrine. But, except among a small body of High Churchmen, the movement finds little favour, though Mr. D'Israeli has come out as its advocate. The Bishop of London, in a recent publication, advocates the appeal to a court consisting chiefly of lawyers, as both most likely to secure justice, and as preserving that Royal supremacy which is so essential a feature of the constitution of the Church of England. The lawyers are of the same opinion. The general drift of public sentiment is undoubtedly in the direction of keeping the ecclesiastics under authority.

FRENCH PROTESTANTISM.—An occasion has lately arisen for testing the comparative strength of the “Orthodox” and “Liberal” parties in the Established Reformed Church in France. A certain amount of liberty is granted to its members, to choose their own representatives to the Church-courts. In Paris, the election this year turned upon the question, whether or not a condemnation pronounced some time since upon the younger Coquerel should be maintained. The Coquerels, father and son, are well known as Socinians of the lowest type, and on this account the son had been recently removed from the curacy of a church in Paris. The election was a very close one, but the orthodox party succeeded in putting in their candidates. In the provinces they were not so successful.

THE LOYALTY ISLANDS.—It seems that not only Lifu has been visited by the French Governor of New Caledonia, to assert his authority, but also other islands of the group—Mare and Uea—and everywhere restrictions have been placed on the movements of the missionaries. The French Government, however, have assured them of protection, provided they obtain proper sanction for their continued residence and labours. It is expected that on some pretext of interference, which the Catholic missionaries will soon discover, even this amount of liberty will soon be taken away.

SOUTH AUSTRALIAN CONGREGATIONAL UNION.—We are always interested in noting the workings of our system in the colonies at the antipodes. There

are some suggestive remarks in a recent address of the Rev. W. Marcus, chairman of the Union of South Australia:—

“Their system had worked admirably in centres of population, where they had churches and congregations second to none in influence and usefulness. But their weak point was in the country districts. He advocated the adoption to a larger extent of the circuit system in operation amongst the various branches of the Wesleyan church, which was admirably adapted to sparsely-populated districts, and which was quite compatible with their system. He touched on the importance of a more systematic and generous support of the ministry. He recommended making the Congregational Union more of a missionary organization, and regretted that the efforts which had been made to effect an amalgamation of it and the Home Missionary Society had failed. The bans of marriage between the Union and the Home Missionary Society had been proclaimed more than thrice; but one of the parties had hitherto been coy and shrinking, and on the day when it was hoped the wedding would be completed, and all go “merry as the marriage bell,” the lady had unaccountably drawn back, preferring a life of single-blessedness to what he believed would be a more fruitful and useful life. He still indulged the hope that the time would come when the two societies would unite. He then strongly recommended that steps should be taken to commence a denominational literature, on however small a scale. In conclusion, he would say that outward organizations were of but little use without the power of godliness were in the churches. True spiritual life in connection with almost any system would find channels for itself to flow in, while, on the other hand, the most perfect system would be utterly useless without the spirit of an earnest and loving life.”

REV. J. STOUGHTON, REV. DR. SPENCE, AND REV. H. ALLON, with other companions, are about to make a tour in the Holy Land, and have been liberally helped on their way by their attached congregations.

BROTHER IGNATIUS.—The breach between the Rev. G. A. Hillyard and Brother Ignatius appears to be widening. Thus, while the adherents of Mr. Hillyard—that is, the congregation of St. Lawrence, Norwich—were dancing last week at the Free Library, the English order of St. Benedict, headed by their priest, the Rev. G. J. Ouseley, were doing penance barefooted, in dust and ashes, to avert the just anger of Almighty God for the dishonour which was being inflicted upon the name of the Martyr St. Lawrence. The chapel and the altar were hung in black, and the shrine was veiled in black also. Brother Ignatius, in a sermon, protested against the dancing-party as mixing up the religion of Christ with the service of the devil. No church in England had been so privileged as St. Lawrence—no church had been able to attain such a perfect restoration of the worship prescribed in the Anglican service-book. But the devil could not abide to see this great and good work grow and flourish, and so in his usual way he was endeavouring to uproot it by mixing up the tares with the wheat. The monks sang the 51st Psalm to a wailing chant, and prostrating themselves before the altar, recited the seven penitential psalms, after which the priest, rising from before the altar, put ashes on the head of each monk. Complaine was then said behind the screen, no music at all introduced. Some of the acolytes of the monastery visited the cathedral at Norwich last week, and one, dressed entirely in red, prostrated himself at full length before the communion-table, or, as he would doubtless term it, the high altar. The cathedral service is also occasionally attended by the nuns who have settled in Norwich. When the present rigour of the weather is considered, the barefooted penance of Brother Ignatius must be regarded as no joke.
—*Post.*

JOHN WESLEY'S WIG.—There has been a controversy in the papers about John Wesley's wig. In a review of Chambers' *Book of Days*, a writer in the *Times* remarked that the Protestants had little reason to sneer at the Roman Catholics for

adoring images and sacred relics, since even the Wesleyan clergy had been guilty of meeting in solemn conclave, to gaze with awe and reverence at Wesley's wig, preserved under a glass case. The President of the Wesleyan Conference disputes the fact; but the *Times* produces the report of the proceeding, which took place at Cambourne in Cornwall in 1852. The reviewer adds: "I repeat that the wig received reverence at a meeting held during the sittings of the Conference, attended by president, secretary, and other ministers and laymen, at which all the great orators and officials of the body made long speeches, all of which were duly reported in the public press at the time. As to the still more ludicrous depositing of hairs or a lock beneath a foundation stone, I do not suppose it is the practice to lay foundation stones of chapel or school houses in conference or committee."

PENITENTIAL ARISTOCRATS.—There is a great amount of penitential work done in Rome by the higher classes. English ladies, who are often startled by a cloaked and hooded figure, rattling a brass money-box in their faces, when they are intent on admiring the elegant jewellery in the Roman shops, are little aware that the searching eyes glaring on them through the eye-holes may be the same perhaps that met theirs the previous night at a *conversazione* or ball. A nobleman with whom I was acquainted, and whom I frequently met at parties, was in the habit of going forth on begging expeditions among the English last winter. On these occasions, when confining his walk to the Corso, Piazza de Spagna, and connecting streets, he generally obtained about eighteen pauls, nearly nine shillings.—*Last Winter in Rome.* By Charles Richard Weld.

FRENCH PROTESTANTISM IN TAHITI.—The latest news from Tahiti gives a most favourable view of the French Protestant mission. Old congregations which had become almost defunct, have again revived. Sunday-schools have been opened in a number of places. Three thousand copies of the Bible, sent from London, have found a speedy market, though each copy was sold at the high price of eight shillings. A service has also been begun specially for the French-speaking population. Messrs. Arbousset and Atger have extended their efforts to neighbouring islands.

Dr. David Strauss, the author of the celebrated "Life of Christ," is announced to be about to publish shortly a new work on the same subject. The title is, "The Christ of the Creeds and the Jesus of History." Dr. Strauss is at present resident in Berlin."

CONGREGATIONAL STATISTICS—The following general summary of statistics of the Independent Denomination is taken from the *Congregational Year Book* for 1865, which has just been published:—

Congregational Churches.—In Great Britain, Ireland, and the Islands of the British Seas, 2,768; in the American colonies, 117; in the Australian colonies, 124; in foreign lands, 217; total, 3,226;—Free Churches (Independent) in the French Empire, 108; in Belgium, 20; total, 128;—In Switzerland and Italy the numbers are unknown.

Congregational Ministers.—In England, 1,730; in Wales, 409; in Scotland 97; in Ireland, 26; in the colonies, 215; in foreign lands, 176; total, 2,653;—Students in theological colleges, 425; Students under private instruction, 30; total, 445.

Village Chapels and Out-Stations.—The above lists of churches do not include the numerous village chapels, out-stations, and rooms where preaching is more regularly or occasionally conducted; the supposed average of which is two to each church, and which therefore would augment the number of chapels to nearly ten thousand.

Average number of Hearers and Members.—It is impossible to state the number of hearers or members in England, as the returns are very incomplete. An approximate idea may be formed by a comparison of the returns of North and

South Wales. The result is remarkable in respect to the difference between the two divisions of the Principality.

North Wales.—Chapels, 315; hearers, 46,777; churches, 290; members, 23,647.

South Wales.—Chapels, 493; hearers, 149,885; churches, 552; members 71,151. The result of the comparison is—That North Wales has an average of about 150 hearers to each chapel; that South Wales has an average of about 304 hearers to each chapel; that North Wales has about 81 members to each church; that South Wales has about 157 members to each church; and that in each case the members are about the proportion of one-half to the hearers. The Sabbath-schools in North Wales are 24,577; the Sabbath scholars in South Wales are 61,869. The Calvinistic Methodists of the Principality are supposed to be about the same in number as the Independents.

Extra Ministerial Service.—The foregoing number of ministers and students does not include the large number of evangelists and lay preachers who are connected more or less with nearly all the churches in the British Empire, who must amount to some two or three thousand.

In London there are 207 Congregational Chapels, 166 pastors, and 98 ministers without charges. The number of students at Hackney, Cheshunt, and New College is 118.

Fifty-seven new Congregational Chapels have been opened, 11 enlarged or improved, and 20 new Schools built, during the past year.

The number of Nonconformist Chapels registered, of all kinds, according to the Census is 14,662; of Congregational Chapels, to end of December, 1861, 1,824; Nonconformist Chapels registered for marriage down to the end of 1864, 4,564; Congregational ditto, 1,693.

The following is a list of the incomes of the principal societies connected with the Independent body:—

English Congregational Chapel Building Society, £8,650; London ditto 14,998; Home Missionary Society, 6,508; Colonial ditto, 6,718; Irish Evangelical Society, 4,129; London Congregational Association, 1,148; Congregational School, 1,147; Congregational Board of Education, 1,607; Ministers' Friend, 1,155; Congregational Pastors' Insurance Aid Society, 591; London Missionary Society, 81,073.

During the past year there was expended by County Associations some 11,500*l.* upon local missions, village stations, &c., in addition to the moneys spent by the Home Missionary Society.

The Baptist Handbook for 1865 contains in some respects, much fuller statistics than its sister annual. The following is a general summary of Baptist Churches.

England, 1,813; Wales, 455; Scotland, 96; Ireland, 36; total, 2,400.

It would appear that of this number of churches the compilers of the *Handbook*, or the Secretary to the Union, have obtained returns from 1,893—a very large proportion—as to the number of members belonging to each. The total is 198,275. Having this broad basis, an approximate estimate has been made for the remainder, which gives a total of 249,809 members of Baptist Churches in the United Kingdom, or an average of 102 members for each church.

Forty-one new Baptist chapels have been opened; 32 enlarged or improved during the year.

We subjoin the income, in round numbers, of the principal Baptist societies during the past year, Baptist Union, £176; Baptist Missionary Society, 341,419; General Baptist Missionary Society, 4,869; Baptist Home Mission, 1,375; Baptist Irish Society, 3,609; Particular Baptist Fund, 2,564; Baptist Building Fund, 3,049.

It is matter for regret that the denominational statistics of the *Congregational Year-Book* are less complete than those of the *Baptist Handbook*. In the former case there is no attempt to estimate the number of church-members or attendants

at chapel, the returns being, it is said, "very incomplete." But surely the committee of the larger Union ought to get as good statistics as the smaller. We are referred for an "approximate idea" on the subject, to the North and South Wales districts, which are too distinctive to be a safe guide.

On that basis we might reckon that there were 310,000 members of Congregational churches, and 620,000 attendants. If, however, we take the attendance on Census Sunday, 1851, as a criterion, the disparity between the two denominations should be much greater than is here indicated, being nearly in the proportion of 6·0 to 4·2—the Independents being the larger. It may, perhaps, be roughly estimated that the two denominations combined have from 500,000 to 600,000 church-members, and from 1,200,000 to 1,500,000 hearers in the United Kingdom. But this calculation is largely speculative, and may be, consequently, wide of the mark.

The *Congregational Year-Book* grows apace. An addition of some forty pages to last year's issue is a marvel of cheapness. It comprises all available information respecting the Congregational body in all parts of the world, the names and addresses of ministers, particulars about Congregational societies, colleges, schools, and charities, county organisations, the proceedings of the Union for the past year, brief memoirs of deceased ministers, &c. The hints about chapel building, and the many wood-cuts of new chapels of different kinds of architecture, are of great value. The Rev. Robert Ashton deserves great credit for the completeness of this elaborate *Year-Book*. But it sadly needs fuller statistics. That want the editor cannot alone supply. Apparently he has tried in vain to meet it. But the fact remains that Congregationalists are behind every other denomination in the kingdom in statistical records of their numbers; and we trust that before another year rolls round the reproach will have been removed.

THE JEWS.—"According to a calculation recently made," says the *Moniteur*, "there exist in the whole world nearly 7,000,000 Jews, of whom one-half are in Europe, especially in Russia, where there are 1,220,000. The number in Austria is 853,000; in Prussia, 284,500; and in the rest of Germany, 492,000. At Frankfort-on-the-Maine there is one Jew to sixteen Christians; in Sweden and Norway only one in 600. France contains 80,000, England 42,000, and Switzerland 3,200. A remarkable fact is that in the countries where the Jews are completely emancipated—that is, in France, Belgium and England—their number is diminishing, while elsewhere it is increasing. The paragraph concludes with a statement that there are thirty-three societies for the conversion of the Jews, employing 200 missionaries. The number of converts is estimated at 20,000.

Official.

CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

Montreal, Feby. 10, 1865.

The District Secretaries, and all subscribers are reminded that the accounts of this Society are to be closed three months earlier than heretofore, namely, on 1st April, instead of 1st July. It is useful that all subscriptions should be in my hands by the former date.

It affords me pleasure to mention that there is some probability of a visit at our meetings in June on the part of Rev. J. L. Poore, secretary of the C. M. S., and of a delegate from the Congregational Union of England and Wales.

My correspondence enables me to mention the likelihood of such a change in our relations with the Colonial Missionary Society as will probably be

satisfactory to both sides. The grants from England will very likely in future be proportionate to our local contributions, and be so graduated as to stimulate to the utmost local effort.

HENRY WILKES,
Secretary-Treasurer.

NOTICE.

Churches in the Middle District that have not yet sent in their missionary contributions will please bear in mind that, by order of the General Committee, the accounts must close this year on the 1st of April.

E. B., *Secretary.*

Correspondence.

CONGREGATIONAL COUNCIL.

MY DEAR BROTHER,—I was glad to see in last month's number of the *Canadian Independent* the notice of the proposed National Congregational Council. There are not a few reasons why our Canadian Churches ought to be well represented there, both by delegates from Associations and by brethren, as VISITORS. But how can we, when it is to meet in the same week with our own Union? I have thought it worth while to ask you, and through you the Churches, whether it might not be well for the Committee of the Union to take into consideration the expediency of postponing the Annual Meeting—say one or two weeks—in order to remove this difficulty in the way of the brethren who might wish to attend both.

I am, yours truly,

A. D.

[We think with our correspondent, "A. D.," that it would be highly desirable to postpone the Union Meeting, to allow of pastors and others from Canada sharing in the blessing which may be expected to flow from the gathering in Boston. If we might offer a suggestion on the subject, it would be that the postponement be for four weeks, that is to Thursday, July 6th. Opportunity would thus be allowed to Mr. POORE, and the delegate whom we are permitted to hope to see amongst us with him, to visit many of the Churches *previous* to the Union Meeting; and to visit Boston also, should they desire so to do. But the matter is in the hands of the Union Committee, whose decision we hope to present to our readers next month.—*Editor C. I.*]

NOTES OF MISSIONARY MEETINGS.

WESTERN DISTRICT, No. 2.

DEAR EDITOR,—Accept the following notes of Missionary Meetings held in the west, so far as your correspondent's testimony as an eye witness can furnish them. (If some other informant has already reported part of them, you may omit such portions as are not needed.)

Our first meeting was held at *Burford*. The evening was favourable, and the attendance quite cheering, notwithstanding an unfavourable counter-at-

traction in the village. Our venerable friend Deacon Daniels presided. The opening prayer by Rev. John Armour—so appropriate, fervent and childlike, left on the heart the impression, "Surely the Lord is with us of a truth." And so He was! All the subsequent exercises gave evidence of the Spirit's quickening influence on the speakers; and the solemn, eager attention with which familiar truths were received indicated the like gracious power on the hearts of the hearers. The deputation, consisting of Revs. Messrs. Solomon Snider, John Armour, John Wood, William Hay, and your correspondent, were assisted by Rev. Mr. Harris (Wesleyan) of that circuit.

The following evening the friends at *Scotland* assembled under less auspicious circumstances, for a violent snow storm, with intense cold, tested their courage and zeal in the good cause. The same brethren took part, except that the Rev. Mr. Montgomery (Baptist) assisted, in place of the Wesleyan minister of the previous evening. It was not an average gathering, and could not be expected to be so, for the reason above-named; but those who were present felt that it was "good to be there."

Of the subsequent meetings at Kelvin, New Durham, and Norwichville, I cannot speak as an eye witness.

Last Monday week a full deputation met the *London* congregation, at present without an under-shepherd. The attendance was good, and although the rigour of a genuine Canadian winter held the windows and the door-latches thickly frosted, the temperature within was comfortable. I would here take note that throughout our tour this year, notwithstanding the severity of some nights, we have nowhere been subjected to the unfriendly influence of a cold church. All honour to the sextons or deacons who rendered this kind service! In one instance the thanks are due to the pastor, who was allowed by his people to leave the platform and perform the sexton's part, in going outside into the deep snow repeatedly for wood to replenish the fire. Surely his kind flock are ambitious to secure for their beloved pastor the chief place among Christ's servants, in the way of being "the servant of all!" But returning to the London meeting, we had Mr. Henry Mathewson in the chair, and as speakers the following brethren, in the order named, viz. : first, our aged brother, Rev. John Durrant, whose vigour and animation in address seem unabated; then Rev. James M. Smith, of Southwold; Rev. C. Pedley, of Guelph; the writer; Rev. J. Cleaver (New Connexion Methodist), and Rev. William Hay. As the assembly was dispersing the Rev. F. H. Marling, of Toronto, made his appearance, having been delayed six hours by heavy snow-drifts.

He rendered excellent service at the two subsequent meetings, the next being at *Southwold*. It was well attended, though the night was one of the severest of this season. A novel feature was added, viz., the dedication of the pastor's infant daughter "Enid" to the Lord in baptism, in which the whole deputation took part. This having been for a time the sphere of Mr. Durrant's pastoral labour, and a considerable interval having elapsed without an interview, the venerable father had free scope, and dwelt on the tender and solemn thoughts awakened by review of the past, and realization of the world to come as nigh at hand. Mr. Marling put in a calm but earnest plea for systematic appropriation of a fixed proportion of our substance to the Lord's service. An increase of liberality, notwithstanding the "hard times," is a very encouraging sign of spiritual prosperity among this people.

In order to take the morning train from London, the deputation had to return that night. Starting after a hearty supper, at about 11 o'clock, we

reached the city by 2 a.m., thoroughly pierced through by the intense cold. At a quarter before seven the "Grand Trunk" train bore us onward for the next meeting, which was held at *Guelph*. Our number was lessened on the way, by the retirement of Mr. Durrant, as we passed through Stratford, his strength not being equal to the remainder of the week's work.

At *Guelph* a rival attraction at the Town Hall rendered the attendance somewhat thinner than usual. It was enjoyed by the good friends present as a spiritual and profitable service. The Rev. Charles Pedley, supplying this vacant pulpit, presided, and opened the proceedings with an animated address from the chair. Rev. Mr. Marling, Rev. Mr. Grafty (Baptist), and the writer severally urged the claims of Christ, and of this branch of His work. Sweet strains of music enlivened our spirits at intervals. Notwithstanding the ladies had collected more than the previous year, the aggregate (\$43.43) falls short of last year to the extent of about \$12.

On Thursday morning, a farmer called for Mr. Pedley and myself, the only members of the deputation proceeding to *Garafraxa*. After a cheerful sleigh-ride for five hours, we were hospitably received at Mr. Martin's, and did full justice to a most excellent dinner. Mr. Pedley proceeded 7 miles further, to Luther, where a large company assembled to hear the deputation, of whom he was the sole representative. The writer remained at *Garafraxa*, where assisted by the worthy pastor, Rev. R. Brown, he advocated the claims of Christian missions at some length. The attendance and attention were all we could desire. Neither of these stations are able to do much at present by way of contribution to our mission funds; but they are struggling hard to become self-supporting, in which they are most efficiently promoting the same object.

Mr. Brown kindly undertook to convey us to the place of next appointment, *Eramosa*, but on the way was obliged, through bodily indisposition induced by the exposure and fatigue of two weeks' deputation work, to transfer us to a kind friend at Fergus, Mr. W. Armstrong, who conveyed us the remainder of the journey. Here again an unhappy contretemps injured our meeting. The Bible Society's anniversary was held at the same hour, a mile or two distant. Yet there were a goodly number present, and *not a copper on the plates*, which yielded the handsome sum of \$16.73. This for the *Eramosa* church, and at present without a pastor, we thought very encouraging.

A feature in the arrangements for these last three meetings, worthy of commendation, was the provision of conveyances for the deputation from *Guelph* round the circuit, and back to *Guelph*, without any expense to the Society, which is the uniform practice of these kind friends.

On Monday evening, the 6th instant, the deputation visited the writer's own congregation at Paris. As the Western Association was to meet here the following day, several brethren were present besides the appointed staff. With some little restraint on the length of the addresses, the assembly was regaled with a great variety of excellent and impressive utterances. The speakers were Rev. Messrs. A. McGill, J. G. Laird (Wesleyan), J. M. Smith, J. Robertson (Presbyterian), W. Clarke, W. Hay, S. Snider, and J. Wood. The contributions from Paris this year amount to \$112.67, being considerably larger than in any previous year, which excess is chiefly from one of our most liberal fellow helpers in every good work, who by a special donation has increased his offering to \$50.

The Association met on Tuesday the 7th at 10 a.m., and remained in session throughout the whole day, and the following morning. In the evening the Rev. James M. Smith, of Southwold, preached, according to appointment. His theme was "Spiritual union with Christ, the indispensable condition of fruit bearing," from John xv. 5. The figure employed by our Lord was beautifully illustrated from the Scriptures. One regret must have been participated by all the hearers—that so few were present to enjoy the discourse. The devotional exercises were conducted by Rev. B. W. Day and Rev. C. Pedley.

This late meeting of the Association was the largest ever held by it. Ten ministers were present throughout, all members, or seeking membership. At our last morning session we held a consultation respecting the relations of our Home Mission work to the "Colonial Missionary Society." The result of our free conference may yet be forwarded to you for publication in our magazine. In the meantime I will only add that our beloved secretary-treasurer's proposal respecting a successor to himself and the Rev. K. M. Fenwick, combining in one the offices of secretary and travelling agent, obtains no favour in this circle,—if for no other reason,—as utterly impracticable. We cannot relinquish the hope that until our relations to the Colonial Society undergo some change, relieving the secretary of much of the difficult and delicate diplomacy at present required, our generous and indefatigable secretary-treasurer will consent to remain at his post.

Yours, &c.,

EDWARD FEBBS.

Paris, C. W., Feb. 23, 1865.

News of the Churches.

ST. FRANCIS ASSOCIATION.

On Tuesday, Sept. 13, 1864, the "St. Francis Association," of Congregational ministers met at Fitch Bay. This is a small village on the east side of Lake Magog, in the township of Stanstead. Rev. L. P. Adams is pastor of the Congregational Church which was there organized 8 or 10 years ago, in connection with his faithful ministry. Though small, and still aided by our Missionary Society, yet there has been a gradual increase of numbers and strength. Mr. Adams' labors have been blessed with revivals, resulting in the hopeful conversion of souls, and additions to the Church of "such as shall be saved."

At this meeting were present the following members of our Association: Revs. Duff, Forsyth, Adams, Macdonald, Farrar, and Sherrill. Mr. Duff preached the Association Sermon from Luke xvii. 20, and 1 Cor. iv. 20—subject, "The nature and power of the kingdom of Christ."

Wednesday, 14th—Brethren present read essays, expositions of scripture, and plans of sermons. In the evening there was a public meeting in the large school house where Mr. Adams preaches. Rev. W. Price (Wesleyan, C. W.) was with us. The services were appropriate, solemn, and full of hope. "For all the people were very attentive to hear."

The next Association meeting will be in Danville, March 14th, 4 o'clock, p.m. Rev. A. Macdonald was appointed to preach the Association Sermon, J. A. Far

rar substitute. Mr. Macdonald was appointed also to read an essay on "The work of the Holy Spirit in conversion;" A. J. Parker, "Perseverance of the Saints;" E. J. Sherrill, an "Exposition" of Luke xvi. 1-12; D. C. Frink and J. A. Far-
rar, each "Plan of a sermon."

E. J. SHERRILL, *Scribe.*

PRESENTATION.

The church and congregation at Manilla, aided by a few warm-hearted friends of other denominations, have presented the Rev. D. McGregor with a new cutter and set of harness. A soiree was got up on the 7th of February to pay for some improvements in the chapel, and this opportunity was taken to present a very flattering address to this devoted and earnest pastor, read by one of the young men of the church, and ending with, "As a small token of our attachment to you, a cutter and set of harness waits you at the door." Such an expression of interest is calculated to draw closer the bands of love, and encourage the heart of the servant of Christ.

DONATION VISIT.

The friends of the Rev. John Wood paid him a donation visit at his residence, on Wednesday evening, Feb. 15, when, notwithstanding the inclemency of the weather, a large company assembled, and the handsome sum of \$75, in money, was presented to him. Such instances are peculiarly gratifying, as showing the warm attachment existing between minister and people. May it long continue.
—*Brantford Expositor.*

A MOST IMPORTANT MEETING.

A meeting of gentlemen interested in the welfare and progress of Congregationalism, was held in the Old South Chapel, on the afternoon of Thursday, the 2d inst., on invitation of the Directors of the American Congregational Association. The object of it was to consider the position of Congregationalism in New England, and throughout the country, in connection with the proposed meeting of the National Council in June next, and with some special reference to the relation of the prosperity of that Association thereto. The meeting was presided over by Dea. Chas. Stoddard, (Mr. Henry Edwards, Secretary,) and was addressed by Mr. Stoddard, by Drs. R. Anderson, Blagden, Treat, Kirk and A. C. Thompson; by Rev. Messrs. Langworthy and Tenney; by Messrs. E. S. Tobey, E. Farnsworth, J. R. Bradford, Geo. Odiorne, A. Kingman, Linus Child, and by Rev. Messrs. Marvin of the *Recorder*, Dexter of the *Congregationalist*, and others. A very decided opinion was expressed, in consideration of the approaching meeting of the council, and more especially in view of the wide doors now opening before Congregationalists for progress in portions of the land newly opened before them and now inviting them; that the sum of \$100,000,—at all events not less than \$50,000,—ought to be immediately raised to aid the Association in carrying out its plans for the general cause. Pending the adoption of a resolution to this effect, the meeting adjourned to meet in the Old South Chapel (upper room) on Thursday afternoon, the 16th instant, at 3 o'clock; to consult further in regard to the matter, and inaugurate the subscription. The expression of opinion was, most earnest, and those large hearted merchants of our denomination who were present, especially seemed to feel deeply that it was high time that this historic home and centre of Congregationalism, had a house—a Congregational house—in some central and comely position, to which it can invite its children from every whither, and where it could entertain them; where it can garner, in fire-proof safe-keeping, all the priceless memorials and mementoes of its past; and which

may be made the radiating point of Congregational literature, alms, and influence for the whole land. It was suggested that Boston Congregationalists ought to be good for at least \$50,000 of the sum needed for such an object, and the many which affiliate with it; and that should Boston do that much, the denomination elsewhere could be relied upon to do the rest.

We have not had the privilege of attending so cheering a meeting for many a long day. And we earnestly urge all who remember the Fathers with reverence and gratitude, and who desire that their blessings shall be the sure inheritance of the land, to attend the adjourned meeting on the afternoon of Thursday the 16th.—*Congregationalist*, Feb. 10th.

Literary Notices.

THE BIBLIOTHECA SACRA. Edited by Edward A. Park and Samuel H. Taylor, with the coöperation of President Barnas Sears. January, 1865.

The high character of this quarterly Review renders it very desirable for ministers and others interested in theological questions. Mr. F. E. Grafton, Montreal, can supply it at the present rate of exchange for \$2 per annum.

THE SUNDAY MAGAZINE is a monthly periodical edited by Dr. Guthrie, of Edinburgh, and has already attained to an immense circulation and great popularity. It began its career in October, 1864. By its name is indicated a purpose to supply reading in families on "the day of all days the best." Articles brief and varied, accompanied with numerous good illustrations, have hitherto characterized it. Price \$1.75 per annum. Mr. Grafton also supplies the **SABBATH SCHOOL MESSENGER** and the **BAND OF HOPE REVIEW**, both interesting papers for the young, and exceedingly well illustrated.

MEMOIRS OF THE LIFE AND MINISTRY OF REV. THOMAS SPENCER, of Liverpool. By Rev. T. Raffles, A.M.

In this day of making many books we are apt to overlook the books of former days, and this often to our own loss. The issues of the press are now so numerous that no living mortal can pretend to read a tithe of them. Proper selection is therefore necessary; and, in directing attention to this book, written about a quarter of a century ago, it is because we think it should be read, and that it will be found quickening and elevating to the reader. Mr. Spencer's course was brief but remarkable. Few indeed have been honoured to do as much in a long life as he accomplished in a very short time.

He belongs to a class to whom the Christian mind instinctively turns as being in a special manner filled with the Spirit of Jesus. Brainerd, McCheyne, Payson, Summerfield, belong to this class. The results which followed their labours show how rapidly the kingdom of God may advance, and gives us an earnest of future times. The book is specially valuable to students for the ministry. May the Lord of the harvest send many like **THOMAS SPENCER** to labor in his harvest.

IRELAND'S MISERIES, THE GRAND CAUSE AND CURE. By Rev. E. M. Dill, A.M., M.D.

Events which have lately transpired in Canada give an increased interest to this work. We find among ourselves and at work that which has proved

such a blight and a curse to Ireland. Why is it that the Roman Catholic Irish are such troublers to the peace of any state where they attain to numbers or influence? What is the reason that such a noble race, as they evidently are naturally, have become so debased? The grand cause of Ireland's miseries and maladies is Romanism—the rule of the priest. The small book which we are noticing brings this before the reader in such a forcible manner as to make it overwhelmingly convincing. Protestants will here see the fearful character of that system of iniquity which corrupts, paralyzes, and crushes poor Ireland. They will also see what Protestants should be and do in order to benefit their fellow subjects, the Roman Catholics. The unholy Protestant is the chief stumbling block in the way of reaching the Papist. The Gospel, as seen in the lives of its genuine professors, is the most powerful influence to draw the attention of the Romanist from his errors. May we in Canada be alive to our duty and danger.

NONE BUT CHRIST; OR, THE SINNER'S ONLY HOPE. By R. Boyd, D.D.
Chicago, 1864. 360 pp.

The author of this work is known to many in Canada, and enjoys the esteem of all who know him. He is now laid aside from preaching, but still desires to make known that Saviour who is the sinner's only hope. The volume before us is doubtless the substance of discourses delivered during the course of his ministry, on *the* theme of the Gospel minister. Those who had the pleasure of hearing Dr. Boyd will at once know what to expect from him. Fervour, simplicity, love to souls, and a thoroughly evangelical presentation of the truth, are manifest throughout. The sinner's *only hope* is constantly held up to view. The many false hopes on which sinners are apt to rest are here exposed. It is, then, a volume which will prove very useful to many, for we believe there is no other point on which so many mistake, or which is so easily overlooked by the enquirer. In his dedication, Dr. Boyd writes, "My hope is that even when I am laid in the silent grave, I may still be speaking to you and to your children through the pages of this book." No other theme could be so profitably presented as a legacy to a people.

"BUT ONE BOOK."

He is not, he cannot be wise, who refuses to examine the claims of a book that professes to disclose the only method by which man can be saved.

A few days before the death of Sir Walter Scott, there was a lucid interval of that malady which had for some time afflicted him, and to remove which he had travelled in vain to London, to Italy, and to Malta. He was again in his own home. In one of those calm moments of reason, when the distressing aberrations of his mind had for a time ceased, he desired to be drawn into his library, and placed by the window, that he might look down upon the Tweed. To his son-in-law he expressed a wish that he should read to him. "From what book shall I read?" said he. "And you ask?" Scott replied—"THERE IS BUT ONE." "I chose," says his biographer, "the 14th chapter of St. John's Gospel. He listened with mild devotion, and said when I had done, 'Well, this is a great comfort!'"

I need not enlarge on the dying testimony of this eminent man in favor of the Bible. He had come to a point where fiction gave way to reality; and we can conceive of scarcely any scene of higher sublimity than was thus evinced, when a mind that had charmed so many other minds, the most popular writer of his age, if not of any age, in the solemn hour when life was about to close, gave this

voluntary tribute to the solitary eminence of the Bible above all other books. Would that his dying declaration could be imprinted on the title-page of all his works—that wherever they shall be read, his solemn testimony might go with them that a time is coming when BUT ONE BOOK can have claims on the attention of men, and BUT ONE BOOK will be adapted to guide their steps and to comfort their hearts—the eternal word of that God who cannot lie, and the sweet consolation of that “ONE BOOK” whose beauties, after all, as much transcend the highest creations of genius as its truths are more valuable than fiction. We may *live* amidst gorgeous scenes; amidst splendid illusions; amidst changing clouds; amidst vapors that float on the air, and then vanish; but when we *die*, we shall wish to plant our feet, not on evanescent vapors and changing though brilliant clouds, but on the Eternal Rock.

I ask you not to lay aside your Homer, your Cowper, your Dryden, your Milton. I ask you not to burn your Addison, your Johnson, or your Burke. I ask you not to throw away your Galen, or your Davy—your Coke, or your Hale; but I ask you to give THE SUPREME PLACE in your life to that ONE BOOK which the greatest of all writers of fiction gave on the approach of death to THE BIBLE.—*Barnes*’ “*Way of Salvation.*”

Poetry.

THE AUCTION.

“Going! going! gone!
 Who bids for the mother’s care?
 Who bids for the blue-eyed girl?
 Her skin is fair, and her soft brown hair
 Is guiltless of a curl.
 The mother clasped her babe
 With an arm that love made strong;
 She heaved no sigh, but her burning eye
 Told of the spirit’s wrong.
 She gazed on the heartless crowd,
 No pitying glance she saw;
 For her crushing woe her soul must know
 Was sanctioned by the law.
 Going, gentlemen, going!
 The child is worth your bids,
 Here’s a bargain to be sold;
 This chubby thing will one day bring
 A pile of yellow gold.
 ‘A dollar a pound,’ cries a voice,
 Hoarsely, from out the throng;
 Two, three, five, it calls, and the hammer falls;
 Five dollars, gentlemen, gone.
 Five dollars a pound—and his hand,
 Just stretched to grasp the child,
 Is smitten aside by the giant might.
 Of the maniac mother, wild.
 One moment, and then the loaded whip
 Is poised above her head;
 Then down, down it came on her helpless frame,
 Like a crushing weight of lead.”

BABY'S LULLABY, AND WHAT CAME OF IT.

One Sabbath night, as the wind whistled through the leafless trees, and the rain bent furiously against the casement, John Leighton and his young wife sat by the fireside in their snug best parlor—indeed, their only parlor, for John, being but a workman in a timber yard hard by, could not afford a grand suite of rooms—though, perhaps, that did not lessen their happiness.

They were both God-fearing people; and so Anna, the wife, was reading in gentle tones out of the book which, after all that can be said, still has a greater number of earnest readers than any other book in the world; when, as a furious gust of wind subsided, the young hopeful who was supposed to be fast asleep up stairs, gave notice by a shrill cry that he was wide awake. One summons from her boy was enough—the mother quickly laid down the book, and hastened to the rescue, hoping in a minute or two to soothe the child to sleep again, and rejoin her husband. But master John was not to be so easily settled—the wind and the rain had thoroughly frightened him, and though the mother strove hard to comfort him, long did his baby cries mingle with the noises of the outer world. Now John the elder loved John the younger with the warmest love that a father can bear to his only boy, but John was a little hasty in his temper at times, and he greatly disliked to be interrupted when he and his wife were reading together—for this was one of his favorite enjoyments—and so, as he sat waiting to hear his wife finish the chapter, and found she did not return, he began to get fidgety, and at length moving uneasily about in his comfortable arm-chair, he muttered something to himself that an uncharitable person would have said sounded something like “bother the baby.”

As the wind continued to howl, and the child still screamed, he proceeded—for one unpleasant thought often leads to another—to cogitate over the petty annoyances of life in general, and of his own life in particular, until he began to think over the way in which he had parted on the afternoon before from Sam Edmond, one of his fellow-workmen. Now, between them there was but little friendship because each had rather a hasty temper, and though both were good men, yet, alas! even good men do not always carry out the reality of religion as much as they should. On this particular Saturday, John had asked Sam to “lend him a hand” at loading a timber wagon, and was answered shortly, “I can’t, I’m too busy.” John, who, understanding him to say, “I *shan’t*,” said, “Well, don’t be crusty about it,” after which the remarks that passed between them had been somewhat bitter, until, as they were leaving the yard, Sam told John that he thought one of them had better look out for another place, as they could not “hit it” together. John was vexed at thinking how he should meet his fellow-workman in the morning—he was sorry that they did not “hit it,” as Sam said—he had often, in his own strength, resolved there should be no more wry words between them, but something was sure to occur to frustrate his good intentions—yes, it was very annoying that they were not on friendly terms, thought John. He would give half a week’s wages to call back all the hasty things that had been said, but, as he plainly saw no money could ever do that, he became determined that something should be done to stop this in the future. But feeling the need of immediate action, he took the poker, and stirred vigorously at the fire, as if it were the cause of all this mischief—but that did not settle it. “Well really,” thought he, “if I live till the morning I’ll do something (another furious dig at the blazing fire) that I will—(here a crack at the largest lump of coal) to put an end to this.”

Just then he thought he heard his wife singing the little one to sleep—he listened and caught the words—

“Thus may we abide in union,
With each other and the —”

but the noise of the hurricane drowned the rest of the verse. “What’s that she’s singing? I’d like to hear it again,” he said, half aloud. As baby was still wakeful, she began a second time, and as there was a lull in the storm, he

was able, by listening attentively, to hear the words sang by the voice that he loved so much to hear—

“ May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favor
Rest upon us from above !

“ Thus may we abide in union
With each other and the Lord ;
And possess in sweet communion,
Joys which earth cannot afford.”

“ Well, now, that's just it,” said John. “ I've been trying to ‘ abide in union, with Sam all along by my own strength ; I'll try that way no longer. I had quite forgotten to think of the first part of the verse in the matter ;” and in a few minutes, for he was prompt in action, he had determined to carry out his newly-arranged plan with Sam that very night. The melody had done its work with little John, though he could not understand a word of the hynn—for he ceased crying as his mother sang, and soon fell asleep—and the beautiful words had quite a contrary effect upon big John, for his wife found him gazing into the fire with his eyes brim full of manly tears.

Before she could inquire the cause, he told her in a few sentences all that had passed through his mind, and reaching down his hat and overcoat, he boldly stepped out into the storm, against his wife's entreaties, and hastened to Sam's cottage. Very much surprised were Edmond and his wife to see a visitor so late at night, but John soon unburdened his mind to them, and at once, by mutual consent, they all fell on their knees and implored that, “ By the grace of Christ our Saviour,” all anger and ill-will might be put away from them, and that *thus* they might abide in lasting union with each other. They were men strong in body, and by no means weak in mind, and seldom showed that their tenderer feelings were much wrought upon ; but when, rising from prayer, they grasped each other by the hand, and promised by *His grace* to live in peace together, and bade each other a hearty “ good night,” seldom or never had their voices trembled as on that memorable Sabbath evening. Need it be added, that the two men became from this time firm and faithful friends.

To all who have John Leighton's failing, very earnestly we would say, “ Go thou and do likewise.”—*British Workman*.

A M O T H E R ' S W A G E S .

BY REV. T. L. CUYLER.

It was an uncouth bird's nest of rushes in which Jochebed moored her birdling “ among the flags by the river's brink.” Little did she know what precious freight she was entrusting to that basket-cradle. And little did Pharaoh's daughter know—when she took the little foundling out of the floating basket—what manner of child he yet would be. As she gives back the handsome boy into the very bosom that first gave him life, she says to Jochebed, “ Take this child away, and nurse it for me, and I will give thee thy wages.”

I will give thee thy wages, says the Egyptian princess to the Hebrew nurse. She got her wages in better coin than silver or gold. She got them in the joy a mother feels when she yields up a part of herself to sustain her darling child ; she got them in the love of the babe she nursed ; she got them in the glorious service which her child wrought for Israel in after years. She was paid in the heavenly coin with which God pays good mothers. For all her anxieties and all her efforts to preserve the life of her “ goodly child ” was she abundantly rewarded.

When God lays a new-born babe in the arms of a wedded pair, He says to them, “ Take this child and nurse it for me, and I will give you your wages.” And the answer of Christian gratitude and faith should be “ Oh ! God, Thou hast put Thy

noblest work into our hands. We accept the precious trust. We will try to stamp on this soft, plastic heart the impress of a godly example. We will shelter this young life under Thy mercy-seat. We will bear with it as Thou bearest with us. We will be truthful, that it may never learn falsehood. We will nurse this soul in its infancy with the 'sincere milk' of love, that in after years it may bear 'strong meat' for strong service of God and righteousness. Oh! God, make our lives in harmony with Thee, that this young life may reflect thine imago in reflecting ours."

To such pious fidelity God offers the only wages that can satisfy the claims of love. He pays the heart's claim in the heart's own coin. What wages could repay Hannah's prayerful care like the sight of Samuel's after-career as Israel's upright Judge? Moses standing on the mount was the "wages" of the poor Hebrew mother who cradled him in her basket of rushes. St. Augustine's mighty service for the Gospel was the best reward that God could give to Monica. John Wesley's mother was repaid for all her patient discipline when her son built the world-wide tabernacle for Methodism to worship in. George Washington was God's reward to Washington's good mother, as Archibald Alexander, and Brown of Haddington, and Lyman Beecher found their "wages" in the noble sons who took the Gospel-banner from their aged hands.

When I have seen a happy father and mother looking on the prizes their children brought home from school, or enjoying the home that filial love had provided for their old age, then have I seen how God rewards parental patience and fidelity; when I have seen pious parents beholding their children as they stood up before the altar to profess Christ in the freshness of a youthful consecration, then I have said to myself, "God is paying those parents their wages." They once dropped the seed with faith and tears; now, their sheaf is large and golden. God rewards a mother's fidelity and a father's godly example with accumulating interest through all eternity.

Alas! I have seen other "wages" too, paid dearly for, by parental impiety or neglect of duty. Eli's sin was repaid in Eli's sorrow. I have seen a frivolous, prayerless mother paid in the wages of a broken heart. And when to many a father's door a drunken son has been brought home from Sabbath-breaking debauch, it was only the wages of his own sin which a just God was paying him. The "wages of sin is death"—and of no sin more surely than parental. It is death to peace of mind—death to domestic happiness—death to the neglected or misguided souls of their offspring.

Take this child and nurse it for me, and I will give thee Thy wages—is the inscription which God's hand writes on every cradle. "When I dressed my child each morning, I prayed that Jesus would clothe it with purity," said a godly mother to one who inquired her secret of good training. "When I wash it, I pray that His blood will cleanse its young soul from evil; when I feed it, I pray that its heart may be nourished with truth, and may grow into likeness with the youthful Jesus of Nazareth." Here was religious training from the cradle. It began with the dawn, and its course was like the sun, growing more full-orbed in beauty until the "perfect day." That mother received her golden wages in the early conversion, usefulness, and honour of all her children. "Go thou and do likewise."

A YEAR'S TROUBLES.—Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles and gives us first one stick, which we are able to carry to-day, and then another which we are able to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—
John Newton.