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THE

CANADIAN INDEPENDENT.

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No. 8.

WHAT A PEOPLE OUGHT TO BE.

Christianity is a power—its home is a living heart—its beauty is not the marble form, exquisite in its proportions but cold and dead, it is rather the hallowed performance of works of usefulness in the world, of devotedness in the closet, and of sacrifice in the church. Every individual follower of Christ has a great work to do. The strength to do it, comes from Christ. That Divine Redeemer looks then to see in his churches the mighty influence of faith in his name, and the product of his enlightening grace. Inquiry is made for works of faith and labours of love; not what are the professions, pretensions, and plans existing, but what are the performances of his people. Blessed of the Lord, the essential graces flourish. The subject on which we shall dwell in this paper is—"What a people ought to be." An example of a working church is to be found in the case of the Thessalonians. From them sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place their faith to God-ward was spread abroad.

A people should be *practical*. There is work to do in the world. Souls are redeemed with high objects in view. The life of Christ has more than poetry in it; the agony of Christ is more than a tragic spectacle. The purchase of his pain was the salvation of souls. Like their Master, his people ought to have great practical objects. No one liveth to himself. A contest with the devil, the world, and the flesh, must be pushed to victory. Doing good to the body and souls of men is a holy vocation. Bible doctrines are practical; the foundation of holy living is laid in divine truth. The bones of the human body are of account as well as flesh and blood. It is a mistake to suppose that the doctrines of christianity are of minor importance. In the practical work of saving souls how can a sinner hear of pardon without doctrine—what can he know of what the work of Christ is without doctrine—when can he possess the benefits of redemption without doctrine? All scripture is full of practical purpose. Churches of Christ then exist not to keep up a mere fashion—to give currency to sentimental expressions—to theorize on topics affecting man here and hereafter. An earnest practical work is theirs. How futile mere speculation! A writer says—"I recently passed under a high bridge, (unused and weather beaten,) the connecting link of a railway whose construction would cost hundreds of thousands of pounds. Along the line of this road a few months before, the sounds of toil were heard and the rushing train was soon to carry its living freight and its merchandise.

The master-genius of the enterprise had a theory of his own respecting that bridge, and in accordance with it the light structure hung in the air. The trial trip began, and suddenly a crash came and down nearly a hundred feet went the carriages, carrying three men to the ruins below, bleeding, and one of them dead. The failure in the result stopped the grand enterprise, and left it to declare the worthlessness of theories which cannot be reduced to practical usefulness; and more than this, the tragedy they may bring to those who venture life upon them makes the failure a crime." To build an airy structure professedly to span the river of death, but which shall tremble and fall in the moment of trial, would be a sad occupation for any naming the name of Christ. The faith that has been practically tested millions of times by dying men, which says "He is my Christ," is that which a living, working, loving church is earnestly to hold and exhibit.

A people ought to be *pointed*. By this we mean, that they should have a distinct aim for which they exist. This aim will occupy a large share of thought. Faith and love point to its nature. Seeing that we look for such things as faith discloses, and feel such things as love delights in, what manner of men ought we to be. A church of Christ will possess a definite character. Legislation in the kingdom of grace is in the hands of Jesus. Lord of the conscience no authority of man can bind where he sets free, or impose where he is silent. His laws are to be obeyed, and thereby a proof of love is given. A people having distinctive principles which they hold conscientiously and for the honour of Christ, should not submit to have them overlaid. Our people ought to feel that they have a history and a mission. Training of children in the knowledge of those principles which we hold dear, will prevent others, under the guise of a specious charity, reaping that whereon they have bestowed no labour. Truth is to be uttered on fit occasions, yet always spoken in love. It is a work of faith and labour of love to stand by the banner amid scorn and poverty. Intelligently persuaded of our principles, and sharpened by conviction to a point, it is well to act effectively on others by giving a reason of the hope that is in us with meekness and fear. Hence will spring up co-operation between pastor and people, punctuality in the observance of religious duties, and liberality in the discharge of obligations to them who minister in holy things; for it is felt that there is something to wait for, and something to sustain.

A people require to be *pious*. We believe the root of church connection is the experience of a change of heart. A formal union with the people of God, when there is no decided piety, can never become a means of saving the soul, it rather tends to keep it asleep and sooth it to everlasting despair. To us it is a mystery how apologies have been framed for mixing the most conflicting elements in one body. The iron and the clay cannot be blended. Wood, hay, stubble, will be consumed by fire. The principle of purity of communion we hold to be not only scriptural but a dictate of common sense. How can those opposed to Christ remember him in the manner required in the communion? What concord hath Christ with Belial? We do not claim that all churches holding the principle of purity of fellowship are pure—there are deceivers and persons deceived themselves found everywhere—still that is quite a different matter from adding to the church those who give no evidence of having received the truth. Holiness becometh the house of the Lord for

ever. Passages of scripture have been quoted to favour a mixed communion, or rather indiscriminate admission to the Lord's table, which we apprehend have no bearing on that question; for example, the parable of the tares and the wheat. Did not Jesus himself say, "the field is the world." Does not this point to freedom of conscience as the truth taught. Even the good when strong, are not to uproot from the world, that is to persecute or put to death, those who differ from them—to forestall the judgment of the great day.

The power of the church is centred in a living, active, religion. Faith and love are of the first consequence. The standing miracle of a consistent, holy life, on the part of christian professors, will prove a demonstration of the heavenly origin of the truth which the adversary will not be able to gainsay. "Looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners," is the church enjoying fellowship with Jesus.

A people must be *prayerful*. Prayer is a sign of life, and an essential element of success. The new-born child of God looks upward, and stretches out an imploring hand to a heavenly Father. Angels cry, behold, he prayeth. This spirit in an individual is carried into the Church. A praying Church expects, and will secure a blessing. Those Pentecostal showers, which ushered in the Gospel age, were preceded by prayer. Such wonders as have gladdened the hearts of God's children have always been accompanied by prayer. Distinguished servants of God are ever marked as men of prayer. They are princes, because they have prevailed with God. It is said of that model minister of Christ, McCheyne, of Dundee, that "in prayer he was a mighty and prevailing wrestler. Instead of a penance it was a delight. He gave himself to prayer; and the secret of that blooming, vigorous piety, whose leaf never withered, is to be found in the perpetual baptisms which his soul received at the mercy-seat. He prayed before he sat down to his studies, before he went out to visit the sick, before he entered the pulpit. He rose from his bed to plead for his people. He had a 'scheme of prayer,' and marked the names of Missionaries on the map, that he might pray for them in course and by name!" Is it enough to admire such faith and refuse to do likewise? When earnest, urgent, and frequent private, family and public prayer rises up to God, days of quickening are at hand. It is not the abstract mention of certain blessings, and the formal naming over of good things, the words meanwhile freezing on the lips, that secures gracious answers, but the full utterance of a soul on fire with sympathy for perishing men, and so strong in faith as to refuse giving over prayer without a blessing.

A people should aim at being *peaceful*. Where envying and strife is, there is confusion and every evil work. Harmony flows from love. Christian character is crowned by love, and hence in a body of believers that heaven-born grace should reign. "By this shall all men know," says Christ, "that ye are my disciples, if ye have love one to another." The wheels of progress are impeded by contentions. Debates tend to divisions; divisions culminate in factions and schism. "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" The unity of the spirit is kept in the bond of peace. Every individual member should guard his temper, that all things may be done without murmurings and disputings. A sour, ill-natured Christian has been described as "like a lamb with a dog's head, a

dove with a vulture's beak, a rose with leaves of nettles." How incongruous, how unlovely! What strange results might be expected from a Church composed to some extent of such anomalies!

A people should be noted as *progressive*. Progress is the order of God's universe. The powers of man, both physical and mental, have a gradual development. This principle holds in the Kingdom of grace, in individuals and in Churches. To advance in religion is the duty of every professing Christian, and of every constituted Church. On the individual obligation, Mr. James, in his Church Member's Guide, has the following important remarks: "As the usual mode of admission to our Churches subjects their members to a scrutiny of their conduct, it is considered by many as a kind of ordeal, which being passed with success, remits them from any solicitude about further improvement. A kind of indelible character is then impressed upon them which is susceptible of neither increase nor improvement. I do not mean to say that they come deliberately to such a conclusion, or that they are aware of any such opinion being in their minds, but having passed their trials with honour, they insensibly acquire the idea, that now they are professed and acknowledged Christians, that their religion is admitted to be genuine, that they are put amongst the disciples, and therefore the same anxiety is no longer necessary. Often and often have we seen, especially in the case of young persons, that the act of joining the Church has in some measure diminished the earnestness with which their minds were formerly directed to the subject of religion. They were growing rapidly as babes in Christ, till the consciousness of being a Church member and acknowledged Christian, either by generating pride or relaxing diligence, has paralyzed their piety, arrested their growth, and left them dwarfs in grace forever after. We should consider that religion is not an abstract thing of times, places and ceremonies; nor is the religious character formed by any single compliance, however public or however solemn. If it were admitted that regeneration is an instantaneous change, in which the whole character of a child of God is formed at once, this will not apply to membership. Instead of considering our union with the Church as the goal of our religious career, where improvement may cease, and progress be stopped, we should view it as but the very starting point from whence we are to forget the things that are behind, and press toward the mark for the prize of our high calling. From that moment we are under more solemn obligations than ever to grow in grace, inasmuch as the means of growth are increased. Till then we have been trees growing in obscurity, without the aid of human culture; but when we associate with a church we are transplanted into a garden, and have the advantage of the gardener's care, and should therefore abound more than ever in all "the fruits of righteousness, which are by Jesus Christ, unto the glory of God." This warning may well be pondered, and produce that vigilance in the several members of a church which shall issue in growth. Growth is beautiful. Standing still cannot be satisfactory. Plans that have been tried and found wanting must be set aside, instruments blunted and unfit for use should be sharpened and made available, eyes opened to improvement in every department of usefulness, hands ready to carry out every good work, and hearts delighting in works of faith and labours of love; thus shall churches grow, and walking in the fear of the Lord, be multiplied.

A people should not rest without *propagation*. "Those who seek truth only, and desire to propagate nothing else, freely expose their principles to the test." The eternal truth of God is to be published far and near. Heralds of salvation are to make known the message to the remotest bounds of earth. A high and holy calling also remains with every soldier of the cross to recruit for the army. Selfish monopoly of religion is alien to its spirit. A true philanthropy fires the heart to carry the blessing to others. This work of diffusion rests not merely with office-bearers in the church. There is room for all and work for all. The mother tells the children round her knee the story of a Saviour's love; the youthful disciple finds a class in the Sabbath School to bring the young early to Jesus; all take opportunity with ceaseless, unobtrusive and prayerful zeal to tell some neighbour of Christ, some friend of the matchless friendship of the Redeemer. A missionary spirit well directed, and carefully kept alive by the power of Divine grace, will prove the life and extension of a church. Workers are wanted—to work in waste and rough places, to clear the wilderness, to gather out the stones, to break up the fallow ground, to sow the seed of Divine truth. Blessed toil, for the sheaves shall by and by be bound, and harvest treasures gathered in. Happy are the people that are strong to labour, into their own bosom shall be poured a full and large reward.

THE COMMISSIONERS' SCHEME FOR UNIVERSITY SPOLIATION.

At last, we have the Report of the Commissioners appointed by the late Provincial Government, to examine into the finances of the University of Toronto and University College. The composition of the Commission, consisting, as it did, of a representative of Queen's College, another of Victoria, and another, though Vice-Chancellor of the University, more anxious to serve Trinity College than that institution, gave us no reason to expect anything but a proposal to endow the sectarian colleges; but we must confess that we are amazed at the extent to which their recommendations are carried, especially as they were not appointed to make recommendations in regard to scholastic arrangements, but simply to enquire into the economics of the institutions. We have not seen the report in full, with the evidence on which it is professedly based, but the sketch of it which has appeared in the daily press is enough to indicate its true character. It merely proposes to give \$40,000 each to Regiopolis, Queen's, Victoria and Trinity Colleges for building purposes; \$20,000 each for a library and museum; and an endowment worth \$10,000 a-piece annually for current expenditure; and that, in order to this, the Government should buy up the portion of the endowment at present unrealised, for half-a-million dollars, and *add nearly as much again to that as a further endowment!* That is all the price we are asked to pay for "peace." We can hardly be sorry, or indignant, at such a proposal; for it is such a thorough unmasking of the designs of the agitators, and it reveals so clearly the consequences of adopting the Sectarian system, that it ensures its own defeat. "So no more at present."

Trans-Atlantic Retrospect.

There is but little to note this month interesting to our readers. The Lancashire distress has, we trust, reached its height: the number of persons receiving relief is slowly diminishing, and there are hopes entertained that a large number of the operatives will soon find, at any rate, partial employment. It has been a fearful trial for England; but she has behaved herself right nobly in it, and has proved herself sound at heart, and worthy of the name and position which she occupies among the nations of the world. We hardly know which to admire most, the uncomplaining suffering of the thousands of famishing operatives and their families, or the large-hearted liberality of the body of the people, who, casting all former efforts of a similar character into the shade, have poured out their means day by day and week by week for the relief of their suffering fellow citizens. The account of the "Cotton Famine" will, when it comes to be written, form one of the darkest and yet one of the brightest chapters in English history. It is too early yet to indulge in any congratulations on returning prosperity; there is still an immense amount of distress; but we earnestly hope that every month we may note its decrease, until, by God's blessing, our fatherland shall have come out of the furnace of affliction, purified and elevated, we trust, and commanding more than ever the respect of the nations of the earth, and thus more than ever fitted for the great work the providence of God has assigned to her.

"There's never smoke but there's a fire," says the proverb, and we would fain hope that it is true with respect to the faint whispers about "Denominational Union," with which the year has opened; not organic union, such as has lately taken place between two of the Presbyterian bodies in this province, who have amalgamated, and become one corporation; but a closer union for evangelistic efforts, and the aggressive work of the Church of Christ. It is not that Congregationalists and Baptists and Presbyterians are to sink their differences and become one body, called by any one name they might choose, but that they should give up, as far as possible, separate, outside action, combine their efforts, economise their strength, and accomplish by united labours more than they could hope to do by the present system, in which so much strength and means is wasted on organization alone. To quote from an able article in the *Nonconformist*:—

"Might they not operate under one council—agree together upon the work to be attempted—map out the ground and allot to each church its distinct sphere of agency—discourage mere denominational competition, especially in the erection of rival places of worship—employ the same machinery for the visitation of the sick, the relief of distress, the distribution of tracts, the holding of religious meetings in the houses of the poor, the support and management of schools, and almost all the other methods by which churches are wont to operate upon the ignorance, frivolity and sin by which they may chance to be surrounded? For all external action, might they not, in process of time, come to regard themselves and to be regarded by others, as *the* Christian church of that town? Nay, might not a habit of united action gradually wear away the sharp edges of denomina-

tional sentiment, and a gradual unity of belief and practice evolve itself, not out of a suppression of differences, but from that more perfect understanding and appreciation of each other's peculiarities which usually follow upon hearty coöperation in works of practical usefulness."

Here is a great subject for our leading religious men. We suffer from waste of power—in all temporal things *that* is economised; no manufacturer would think of employing half-a-dozen small steam engines to do the work which one large one would do more easily and effectively, at a third the expense; and without considering at present the higher considerations involved, we may safely predict that the result of the labors of the churches will continue to be small, until they shall carry worldly wisdom into divine things, and learn those laws which apply equally to all undertakings, commercial, moral or religious. We suffer equally, perhaps more, from this cause in Canada than in England: every little village must have its two, three or four rival causes, which, separately, are almost powerless for good, but which, if united as above indicated, might do a great and effectual work. We shall watch with interest the development of the ideas thus put forth in the mother country.

CONGREGATIONAL STATISTICS.—From the "Congregational Year Book" for 1863, just published, we extract the following statistics:—

NUMBER OF CONGREGATIONAL CHURCHES.

In England	1,840
In Wales	719
In Scotland	101
In Ireland.....	27
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Total in Great Britain and Ireland.....	2,687
In the Colonies—	
The Canadas.....	87
Other British North American Provinces.....	16
British Columbia.....	1
Australasia	125
South Africa.....	9
Demerara	3
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In connexion with the London Missionary Society.....	241
	203
	<hr/>
	3,131

This total does not include the village chapels, out-stations, school-houses, and other places in connexion with the churches. The number of these is not reported, but may be roughly estimated at twice the number of the churches themselves, making a total of at least 10,000 places where the Gospel is proclaimed by Congregational ministers and helpers.

NUMBER OF CHURCHES VACANT.

In England	184
In Wales	78
In Scotland	13
In Ireland	5
In Colonies	16
	<hr/>
	296

NUMBER OF CHURCH MEMBERS.

Only an approximate number can be given, from which a general average may be calculated.

The number of returns sought from the 2,687 churches in Great Britain and Ireland was only 56, giving the total amount of membership in those 759 churches as 96,754; making an average of more than 127 members to each church. It may be doubted whether this gives a sufficient average, taking all the churches in the British Empire, especially as many of the largest churches in the denomination have made no returns.

NUMBER OF CONGREGATIONAL MINISTERS.

In England	1,702
In Wales	350
In Scotland	101
In Ireland	27
In Colonies ...	202
In Heathen lands.....	154
	2,536

Of the 462 without pastorships, 60 are officially engaged as tutors in colleges, secretaries of public institutions, &c.; about 130 are superannuated; many others are temporarily laid aside by indisposition; and the remainder are engaged more or less in occasional labours in their respective neighbourhoods.

NUMBER OF STUDENTS FOR THE MINISTRY IN COLLEGES AND SEMINARIES.

In England	291
In Wales	90
In Scotland	18
In Colonies	23
	425

This number includes all the students preparing for the ministry in the Congregational body, for home, colonial, and foreign service.

OPENING OF A PROTESTANT CHURCH IN NAPLES.—A correspondent at Naples, writing on the 16th, records an event of high interest to the English community there—the laying the first stone of an English Protestant church. Two years or so have passed since Garibaldi presented a piece of land for the site of the building, a gift which, after the lapse of some time and after various vicissitudes, was, through the powerful influence of Baron Ricasoli, confirmed by the Government of Victor Emmanuel. It lies in the Strada San Pasquale at the back of the Riviera di Chiaja, a quiet yet central spot. It was a bright, cold morning on the 15th, and there was a strong muster of English visitors and residents on the spot, with whom were intermingled a few Italians. On the north-west side of the future “Christian church”—the first, by-the-by, that will ever have been erected for Protestant worship in Southern Italy—a small temporary building had been thrown up, covered over, as the fashion is, with tricoloured hangings, and surmounted by the British and Italian flags. In the interior of the building, too, there was the cross of Savoy worked in the tapestry.

THE REV. DR. RAFFLES.—This venerable and much-esteemed minister in connexion with the Congregational denomination on Sunday officiated at Great George-street Chapel, for fifty years the scene of his zealous and successful labours as a minister of the Gospel. When he entered the pulpit it was evident that he was deeply touched on again standing in the place which was so familiar to him,

and on beholding in their accustomed places so many that were before his retirement under his pastoral care. When, however, in his prayer, he commended to the care of their Heavenly Father the pastor and people now worshipping in that place, his feelings overcame him, and tears of deep tenderness and sympathy dropped from his aged eyes. Many of the congregation were also moved to tears, and it was some seconds before the devotional exercise was proceeded with. Although now in the seventy-fifth year of his age, there is little apparent decay in the rich musical voice of the reverend doctor, and he preached an affecting sermon from a portion of Genesis xlvii. 9, "Few and evil have the days of the years of my life been."—*Liverpool Mercury*.

PROTESTS AGAINST BISHOP COLENZO.—A considerable body of the clergy of the diocese of Winchester have addressed a memorial to their bishop on Bishop Colenso's recent work, and his lordship has promised to bring the matter under the notice of his episcopal brethren at the earliest possible opportunity. The memorialists say:—"We desire to record our most decided protest against the book, and to assure your lordship that we view the attack which it makes upon the Bible with the utmost indignation. We feel that the book is calculated to inflict a grievous injury, not only upon our own Church, but upon the cause of religion at large, tending as it manifestly does to unsettle the faith of those who are feeble or unlearned, and to confirm in error those whose minds are already set against the truth. We have no doubt that the book will receive the most complete refutation, but we know not how to express in sufficiently strong terms our deep grief that such a book should have been written by a bishop of our Church. We do not presume to suggest what steps should be taken by our ecclesiastical rulers to wipe off this stain upon our Church, but we trust that if (as we are informed) there is no law under which the Bishop of Natal can be proceeded against he may at least receive from those to whose opinion he would naturally attach the greatest weight so strong an expression of their disapproval of his book as may induce him to resign the high office which he now fills in the Church."—The Bishop of Rochester has intimated to Bishop Colenso a desire that he should not, under any circumstances, take part in the religious services of the Church within the limits of the diocese of Rochester.

RELIGIOUS PROGRESS OF INDIA.—If we might indicate the present religious state of Southern India by a sweeping generalisation, we should say that Brahminism is dying out, whilst Hindooism is assuming more elevated and spiritual forms. The caste system altogether is giving way. The Brahmins are beginning to look with disdain on the priestly profession; the Soodras are throwing off the domination of the Brahmins; whilst the hundred and one sub-divisions, or communities, which are also dignified by the name of castes, are losing that hold which they had exercised upon their individual members in days of yore, or even in the days of Dubois. The same improved sense of right and wrong which led the native reformers at Bombay to assail the immoral practices of the Maharajahs has opened the eyes of many of the more enlightened of the native community to those vices which have been too often practised under the guise of religion. We wish that this loosening of the caste system had promoted private morality, but we are afraid that the results in this direction are not always favourable. But in religious matters there is a growing appreciation of the existence of one God—not so much the Creator of the universe, as the God of justice and of mercy. Moreover, there is a tendency to spiritualise the old myths, and to regard the images of the deities and their incarnations more as objects to fix the attention of the worshipper, than as the actual gods themselves. Then, again, the Gooroos, though still commanding an outward respect, are no longer revered from the heart as they used to be in olden time. Their presence is regarded as a restraint, and their exactions as a burden. In other words, these are the dawns of a religious movement

which only requires leaders, and if the experience of history be worth anything at all, those leaders will in due time appear. The doctrines of Buddha still linger in the land, and a spark would kindle them into flames. It may be ten years or twenty, but a second revolution is certain in the end, and, as we believe, it will be not from without, but from within.—*Hurkaru*.

THE TRIBUTE TO THE POPE.—The *Tablet* implores its readers to purchase tickets in a monster lottery which will be drawn at Rome on the 19th of February, 1863, “in aid of the necessities of the Sovereign Pontiff.” As an inducement to the “faithful” to take tickets, they are assured that a large number of the articles to be drawn or raffled for have been *blessed* by the Pope himself. Dr. Dixon, the Roman Catholic Primate of Ireland, has addressed to the clergy of his diocese a pastoral, informing them that the Pope “had vouchsafed to extend to the confraternity of the St. Peter’s Pence the indulgences and favours previously granted to the arch-confraternity in Rome.” The Cardinal Archbishop of Paris has issued a circular to the curates of his diocese, reminding them that on the third Sunday in Advent they are to collect Peter’s Pence. The archbishop says that he expects “pious generosity” to be exercised.

FREE CHURCH DISCIPLINE.—The Free Church of Uist have found it necessary to suspend twenty of their members for dancing, and two for happening to be passengers in a vessel that sailed on Sunday.—*Orcadian*.

THE BENEFIT OF SUNDAY-SCHOOLS IN LANCASHIRE.—“A Lancashire Lad,” in a letter to the *London Telegraph*, says:—“Stockport has reaped great benefits from an institution to which all Lancashire owes much—the Sunday-school. For considerably more than one generation these schools have been at work here, and now their strength and the hold they have upon the people is very great. I see their influence in the faces, in the behaviour of the girls at the sewing schools; and I have noticed that the home has been frequently hallowed by Sunday-school associations.”

Official.

CONGREGATIONAL MINISTERS WIDOWS' AND ORPHANS' FUND SOCIETY.

In accordance with the 20th by-law, the entire scheme has to be revised, at the annual meeting of the Society in June next. The trustees are now considering what amendments or additions are desirable in the present circumstances of the fund, and will be happy to receive suggestions from any member of the Society, of changes which they may have to propose.

They have under special consideration the practicability of increasing the benefits of the fund, either by reducing the amounts of the annual subscriptions, or of increasing the annuities guaranteed. In so doing, it is necessary to know, not merely the value of existing risks, but also the extent of immediately prospective risks. It would not be fair to the fund to base a proposal to increase the benefits on the present number, and then find that the extra advantages held out had induced a considerable number of new applications.

It is therefore particularly requested that any party intending to apply for beneficiary membership will inform the undersigned at the earliest possible date.

P. W. WOOD, *Sec.*

Montreal, Jan. 24, 1863.

COLLECTIONS ON BEHALF OF THE WIDOWS' AND ORPHANS' FUND
RECEIVED TO DATE.

Amount previously reported	\$60 55
Toronto Second Church	14 50
Meaford Church.....	2 00
Brantford Church	18 00
	<hr/>
Jan. 24, 1863.	\$95 05

Correspondence.

THE NEW CONGREGATIONAL TUNE BOOK.

DEAR EDITOR,—Having just procured, with primary view to the accommodation of my own congregation, a supply of the new tune book recently published by the Congregational Union of England and Wales, under the direction of the Rev. H. Allon and Dr Gauntlett, I shall be happy to furnish a specimen copy to any person at the London publisher's prices, viz., *the first* part, containing 350 tunes, \$1.25; the *first* and *second* parts together, constituting the entire work, in cloth, \$1.75, or in roan, gilt, \$2. Several Church of England and Baptist journals agree with those of our own body in Great Britain, in pronouncing this a better collection than any previously presented, both on account of its adaptation to the popular use intended, and its bold and pleasing musical effects.

I have also a small quantity of the Rev. Samuel Martin's masterly Address before the late Autumnal Meeting of the Union, ordered for general distribution throughout our churches. It forms a neat covered pamphlet of 32 pages, and can be supplied at 4d. per copy, which is the net cost. Brethren desiring a supply should send their order without delay, as my stock is rapidly diminishing.

Yours, cordially,

Paris, C. W., 24 Jan. 1863.

EDWARD EBBS.

NOTES OF MISSIONARY MEETINGS.—1863.

MIDDLE DISTRICT, NORTHERN SECTION.

Four o'clock on Monday morning, January 5th, brought a youth to our door who had kindly sat up all night to secure our early conveyance to the train. On leaving Bowmanville, tickets were shown, and the information elicited that ministers' privilege tickets on the Grand Trunk Railway were abolished. In Toronto we had the pleasure of looking in on the class of

young brethren at present pursuing their studies for the Ministry, and at the invitation of their esteemed tutor, talked to them of their present position and future work.

The afternoon train on the Northern Railway conveyed us to *Bell Ewart*. Rev. F. Barker joined us at Newmarket. Although brother Raymond is far from being well, yet he conducted the meeting efficiently. The congregation, though the evening was wet and the village much depopulated, was good. Attention was directed by one speaker to the need of being first melted, in order to be moulded to the will of God in doing his work, and by the other to the benefits flowing to a community from missionary work. The gifts to the treasury were almost equal to the former year.

We took the cars alone for Nottawasaga, on Tuesday morning, on our way to *Osprey*. Arriving at the station before our friend who was coming to meet us appeared, we waited patiently till, notwithstanding the storm and very bad roads, he was forthcoming. As neither buggy, waggon nor sleigh were practicable, there remained only the resource of riding on horseback. This was by no means cheering to our unpractised hand, so, somewhat in dread of feats of a Gilpinian character, we mounted our steed; the friend who conducted us kindly lightened our difficulty by taking up our "carriages." Through mud, snow and hard roads, we pushed on for upwards of sixteen miles, and got as evening fell to *McIntyre's Corners*, where our meeting was held. The school-room was crowded. As Rev. J. Brown, of Eramosa, our co-deputy, was not able to come, from the state of the roads, it was judged the best plan that we should preach a sermon, after which the brethren, Revs. D. McGregor, of Brock, and J. McLean, of Osprey, addressed those who understood Gaelic in their own language. The meeting seemed to be most effective, and the people showed their deep interest and esteem for gospel privileges by contributing to the Missionary Society in collection and subscriptions about \$28, a sum far in advance of last year. This amount has been realized in spite of poor crops in harvest, owing to severe frost. It is in view to commence a log place of worship very soon. We hope the friends in Osprey will arise and build a house for the Lord.

A worthy brother conveyed us to Collingwood. There we left Rev. D. McGregor on his way home, and proceeded by stage to *Meaford*, which place we did not reach till after eight. The whole day had been spent in getting forward; we had the satisfaction of not being too late. Rev. C. Duff, of Meaford, was engaged in addressing those assembled as we entered, and was ably followed by Revs. Auld (New Connexion), G. Bennett (Episcopal Methodist), and E. Hurlburt (Wesleyan). The deputation, of course, had something to say. Mr. Taylor, who occupied the chair, spoke of the missionary gatherings he had attended. Collections and subscriptions will be much in advance.

Owen Sound.—Those who were present at the missionary meeting in that place on Thursday, we are sure, felt it good to be there. Mr. Rogerson was called to the chair. Revs. G. Goodson (Wesleyan), W. Preston (New Connexion), J. Hooper, G. Grafftey (Baptist), T. M. Reikie, of Bowmanville, and C. Duff, of Meaford, spoke on the thrilling theme of missionary labour for the conversion of men. The following evening a good brother conveyed the Revs. J. Hooper, C. Duff and T. M. Reikie, to *Webster's Corners*, where a

meeting was held, presided over by Mr. Webster. The pecuniary results of these two meetings are not yet fully developed; the collections, taken together, were the same as last year; the subscriptions are yet to come. We returned to Owen Sound on Friday evening, reaching brother Rogerson's home between 12 and 1 on Saturday morning, to start at 4 o'clock by stage. Saturday from an early hour was spent in ceaseless effort, leaving not even room for refreshment by the way, to reach our next appointment. The point of rest for that evening was gained at half-past 10. This is enough to show that in future arrangements for missionary meetings, it will be unwise to follow the plan of 1863. In *Ore* we preached three times on the Lord's day, travelled eighteen miles, and got one collection. The want of missionary meetings during the week was much felt. Many encouraging circumstances connected with this field show that the friends there should not be left without sympathy and help in the absence of a pastor. They expect to do as much for the missionary cause as formerly.

On Monday evening and Tuesday forenoon, we had the pleasure of meeting with the brethren of the North-Western Association in Toronto, and in due time arrived safely at home from our Northern missionary tour.

Bowmanville, January, 1863.

T. M. R.

MIDDLE DISTRICT, WESTERN SECTION.

The first appointment was at *Georgetown*, on Wednesday evening, January 14th. Rev. J. Unsworth, pastor, presided over the meeting, and the deputation consisted of Messrs. Marling and R. Hay. Though the night was dark and wet, the attendance was larger than we had seen on any previous occasion. The collection amounted to the handsome sum of \$19, an advance of \$3 upon last year. The subscription list will be but little less, if any. These facts were very cheering, in view of the loss of many members by removal during the year. An interesting circumstance brought out at this meeting was an unexpected donation of two dollars from a labouring man, who, in consequence of what had been said at the last meeting on the subject of "laying by him in store as God had prospered him," had accumulated this sum, and others for other benevolent purposes during the year. The example deserves record and *imitation* by rich and poor.

Thursday evening, January 15th, brought us to *Trafalgar*, where a good attendance (the storm being considered) presented itself. The same chairman and deputation. But the want of pastoral oversight was painfully apparent in the diminished collection and subscriptions at the meeting. It is to be hoped that the efficient collectors will be able to bring up the amount to the proper standard. This church is supplied once a fortnight from the College, and will probably have a student labouring with them during the summer vacation. The field is interesting and important.

Our next meeting, Friday evening, was at *Church Hill* (Swackhammer's), on the Erin and Esquesing town line, a place noteworthy as the birth-place of the first organization for home missions among the Congregational churches of Upper Canada. It was not without considerable effort and endurance that the deputation reached the place, through a severe cold and violent northeast snow storm. They were not rewarded with a large audience, though no one

in the neighbourhood would have gone through a quarter as much as their visitors to attend the meeting. The subscriptions from this quarter are not complete, but they bid fair to be about the same as last year.

On Sabbath, 18th, the members of the deputation were dispersed to preach as follows: Mr. Unsworth at Trafalgar and Sheridan, Mr. Marling at Georgetown, Church Hill and Acton, and Mr. Hay at South Caledon. In the latter place the good contribution of \$10 was received. This station, with the neighbouring ones of Hillsburg and Ospringle, needs the services of a missionary.

On Monday evening, 19th, the same brethren reassembled at *Alton, Caledon*, having the assistance, at his own meeting, of Rev. H. Denny, pastor, who, it is believed, for the first time "went not with them to the work," having "departed from them from" the Association meeting at Toronto (Acts, xv. 38). On this case of unexpected desertion from the advertised deputation, a verdict was passed equivalent to that of an Irish jury, "Not guilty; but he'd better not do it again." The meeting at Alton was well attended, and the collection and paid subscriptions were \$10 in advance of those of last year, with more to follow; so that the church is returning to its former standard during plentiful years. This was the more gratifying, as it was only during the last two days that there had been snow enough to enable farmers to bring their wheat to market.

On Tuesday evening, the 20th, the same deputation proceeded to *Macville, Albion*, a station occupied by Rev. J. Wheeler, who, for several years past, has seldom felt himself well enough to attend missionary meetings outside his own diocese. It was pleasant to hear and see that his health had lately improved. The chapel at Macville was opened only on the 1st January, 1862, and this was the first missionary meeting that had been held in it. The house is a very neat one, well finished, and *paid for by local subscriptions*. There was a fair attendance at the missionary meeting. Collection \$4 28.

At *Albion*, on Wednesday evening, we found the church occupying the spacious Temperance Hall, their own building (of unburnt brick) being considered unsafe. As soon as they are able they will furnish themselves with new quarters. The meeting was well attended. Hard times were evident in the amount of the collection, \$20 71, but it must be remembered that this church takes nothing from the treasury of the Society.

Finding our way over fast-dissolving snow to *Pine Grove*, on Thursday, we were very pleased to learn that efficient collectors had done their work so well beforehand, that a considerable advance had been made on last year's contribution, the total from the station being \$43 43. Mr. Hay has much to encourage him, in spite of severe losses by removals.

The last meeting of the present series was on Friday evening, at Thistleton or *St. Andrew's, Etobicoke*. Circumstances interfered with the attendance and the collection, both being small.

Through this section we found money very scarce, as crops had been short, while prices were low, and the markets inaccessible for want of snow. Yet the subscriptions, when complete, will fully equal those of 1862.

F. II. M.

NEW CHURCH EDIFICE AT BELLEVILLE.

To the Editor of the Canadian Independent.

MY DEAR BROTHER,—As I am verily guilty in not sending you any intelligence for our valuable monthly, I have determined to let you know the interesting fact, that a new Congregational church has been erected in Belleville, and that there is a fair prospect of opening it without debt, if the sister churches do as the good folks of your diocese have done.

Through the kind, and very influential application of Dr. Wilkes to friends in Great Britain, we received from thence \$600 for our church edifice; and the people of Belleville, of all sects and parties, have most generously responded to our application for further aid. We have now on our subscription list, including what we obtained from Britain and Bowmanville, two thousand dollars—Bowmanville having furnished \$115. We expect to be able to clear off all indebtedness, by collecting from the churches five or six hundred more; and it is almost essential to future progress that this be done, the cause being so weak as not to be able to exist under a building debt. The edifice is 36 by 50, 25 feet posts, upright planking, battened; Gothic style throughout, looks neat, and will seat, when finished, from 300 to 400 persons, including the gallery on one end.

We trust that we shall have the sympathy and co-operation of every sister church in the Province, as we lost our former edifice through fire, and all the insurance money, through the meanness of the insurance office. We expect to be able to open our new church by the middle of May next.

Wishing you faith and patience to enable you to continue your very efficient and acceptable services to the churches,

I am, my dear Brother,

Belleville, Jan. 1863.

Yours, ever cordially,

J. C.

Review.

“BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY.”

The quarterly Theological Reviews published in the United States, furnish probably the most favourable specimens of American scholarship. They are quoted as authorities, and many of their articles republished, in Great Britain. They represent respectively the various types of theological opinion existing in the country—Old and New School, Calvinist and Arminian, High and Low Church, Unitarian and Orthodox, and so on. Conspicuous among them is the *Bibliotheca Sacra*, edited by Professor Park, of Andover, and Dr. S. H. Taylor. It sets forth what claims to be, distinctively, “New England Theology” which is nearly equivalent to what is known in Britain as “Moderate Calvinism,” of which Dr Wardlaw may be quoted as a representative man. These views are maintained with signal ability. In the departments of Biblical Literature, Philology, Mental and Moral Science, and Church History, the ablest pens are employed. The “Notices of New Publications” are very valuable. Of late, an interesting feature has been added in the form of a

statement of the doctrines of each theological or ecclesiastical school, by a competent representative of the various denominations. Such a publication is of the greatest service, if not an absolute necessity to a studious pastor. It is often presented to a minister by considerate friends, who wish to enable him to keep himself "up to the times" in his profession; but it is a more excellent way to acknowledge his labours so liberally that he will have no doubt but that he can afford to order it himself. We should add that Mr. F. E. Grafton, of the *Witness* office, Montreal, will supply the *Bibliotheca Sacra* to Canadian subscribers for \$3 25 per annum, postage included.

"IN MEMORIAM."—The late Rev. JOHN ROAF, Toronto.

A neat pamphlet, composed of articles which have appeared in the *Toronto Daily Globe* and *Canadian Independent*. We have been requested to mention that it is on sale by W. C. Chewett & Co., Rollo & Adam, King-street East, and also by Mr. A. Christie, Agent of the *Canadian Independent*, King-street West, Toronto. Price 5 cents each; sent by mail, 6 cents.

News of the Churches.

NEW DURHAM, C. W.

The pastor of the church in this place communicates, that "On the evening of Christmas day we began a series of meetings in connection with the church in New Durham, the results of which have been very encouraging. The weather has been unpropitious, and the roads nearly impassable, part of the time, yet the attendance has been satisfactory, and the exercises of the most delightful character. Several have found a blessing, and the brethren are greatly quickened and revived; some have publicly said that they had never enjoyed religious services so well before. Our meetings have all been solemn and very still, but very impressive. I confess, I have never witnessed such precious seasons.

We have preaching, then a few prayers offered, then opportunity is given for any to indicate a desire to seek God. This is done in any way—speaking while seated, rising to the feet in silence, or rising and speaking. We invite none to come to an *anxious seat*, or *penitent bench*, but we just meet them next day at 2 p. m., and there we talk, and sing, and pray, with the enquiring, and advise, exhort, and encourage them by an especial reference to our own experience, based on the Word of God. O the rich blessings we have found there! Glory be to God forever! Eight have 'come out,' but all are not yet *clear*—not *settled* in the hope of the Gospel. My expectations are much raised. This little church has been remarkably faithful during the past year, we have had no disturbance among us, and we have a number of men and women who have all along been 'looking for a revival, and praying for it.' Truly 'God is, and is a rewarder of them that diligently seek Him.' To Him be all the glory."

THE REV. WM. HAY.

This devoted servant of Christ has again received a very hearty token of esteem and affection from his Burford flock. At one o'clock last Thursday, they began

to gather at the church, and by two the house of God presented a very cheerful festive scene. The gallery, as well as the body of the sanctuary, occupied by a large assembly of old and young people, in which nearly all denominations of christians were represented; tables profusely spread with a great variety of dainty meats and confections; sweet strains of sacred music now and again; and a goodly staff of ministers of three denominations on the platform, whose addresses were indicative of the design of the assembly, all bearing on the blessedness of the people that know the joyful sound, and have such a faithful and earnest minister of Jesus Christ as their pastor. The people acknowledged this by their presents to him, which, in money and produce, amounted to about \$116, which the pastor accepted with humble expression of his sensible defectiveness of service, owing to bodily infirmity. This feeling so unfeignedly avowed, gave a charming key-note to the addresses that followed, and rarely on such occasions has their tone been so elevated and profitable throughout. It was a joyous and yet earnest religious meeting. Much additional interest was imparted by the presence of the first pastor, the Rev. James Nall, now of Detroit, Michigan, who gave a very refreshing address full of truth and love. It is extremely gratifying to observe how strong a hold Mr. Hay has of the hearts of his people, the results of thorough faithful effort in their behalf. E.

GLEANINGS FROM FOREIGN FIELDS—THE FRUITS OF SIXTY YEARS.

What has the Church to show of success, under the blessing of her Divine Head, during the sixty years of her labour, since the era of modern Protestant missions was inaugurated?

Perhaps previous to the year 1800, though the seed of God's Word had been sown in many places, hardly a soul was known to be converted to Christ, or but very few, as a result of missionary effort. Dr Carey had gone to India, and a few others followed him. Some had sailed for the South Sea Islands. Two had gone to Africa, and two to the West Indies. The rest of the world was an awful blank!

But look *now!* How changed the scene! The wilderness and solitary place have been made glad, the desert has rejoiced and blossomed as the rose. It has blossomed abundantly, and rejoiced even with joy and singing. The glory of Lebanon has been given to it, and the excellency of Carmel and Sharon!

According to the most accurate and recent computations, in India there are 112,000 native Christians, and the empire more open than ever before to the diffusion of the gospel.

In Burmah, 110,000 Karens rejoice in the light of divine truth shed upon their souls by the preaching of the word.

In Africa there are 250,000 native converts in those habitations of cruelty, where, at the beginning of this century, the Hottentot, the Fingoe, and the Caffre were hunted down like the beasts of the field.

Of negroes in the West Indies and America, there are 340,000 under the care of Christian pastors, catechists, and teachers, emancipated, we trust, from a more than merely human slavery, and blessed with the freedom that is in Jesus Christ.

In the Sandwich Islands there are 80,000, almost the entire native population, professedly converted to Christ, the Sabbath-day being observed better there than it is in any great commercial city or metropolis in this or any other land, and the Bible itself taken as the standard of the civil code and social manners.

In New Zealand there are 100,000 native Christians.

In other islands laved by the waters of the Pacific Ocean, the Georgian, the Friendly, and the Society Isles, there are 70,000 more.

In the South Sea Islands, where the missionary followed the track of Captain Cook, until island after island, and tribe after tribe, threw away their idols to the moles and the bats, there are 200,000 souls who have bowed to Jesus Christ, and crowned him Lord of all.

In China, where only seventeen years ago the ports of the empire were open to missionary work, there are now 3000 Chinese Christians, and 80 Protestant missionaries.

In the Island of Madagascar, where twenty years ago native and other Christians were either poisoned, burned, or driven into the sea, until but fifty who loved Christ were left behind, there are now more than 5000 native converts, the fruit of that martyr-blood which is ever the seed of the church.

Between the Tigris and Euphrates, on the plains of Mesopotamia, once the dwelling place of Abraham, the father of the faithful, long given over to superstition and unbelief, there are 6000 more reclaimed from error to faith in the Promised Seed, in whom all the nations of the earth are to be blessed.

Other examples might be adduced, and the list enlarged. One million two hundred and fifty thousand souls (1,250,000) have been attracted to Christ during the last sixty years of missionary labour, who, but for this, must have been cast into the gloom of outer darkness, and must have sunk into the depths of eternal woe!

All this is exclusive of those who in foreign lands have, during this time, fallen asleep in Jesus, and whose flesh now rests in hope.

Beside these, there are now in the field 1600 foreign missionaries, who are labouring with 16,000 native preachers, catechists, and teachers. The Bible, too, is translated into more than 150 languages and dialects, and a distribution in these has been made of more than 40,000,000 of copies throughout the world, whereas at the beginning of the present century not more than 4,000,000 could have been found on the whole earth. Thus the bread of life has been multiplied. Thus souls have been saved. Thus there has been a yearly increase to the church of God among the heathen, since the era of modern Protestant missions began, of 20,833, leaving entirely out of consideration *the whole number of converts in Christian lands.*—*Organ of the Old School Presb. For. Miss. Board.*

MADAGASCAR.

The following extracts from recent letters to the Directors of the London Missionary Society from the Rev. William Ellis are deeply interesting.

FAVOURABLE RECEPTION AND GRATIFYING PROSPECTS OF THE NEWLY-ARRIVED MISSIONARIES.

“ August 30th.—The King sent off early in the morning four officers of the palace to welcome the missionaries, and conduct them to the capital. General Johnstone called and said he would go with me to meet them, and Captain Anson also went to invite them to take refreshment at their quarters. The Christians were busily preparing their houses for them. They had made them look very comfortable, and had provided a most abundant supply of provisions. I went to the brow of the hill and saw them in the distance. We descended, and at the bottom of the hill on which the city stands met and welcomed them—that is, the first detachment of their party, consisting of the two married couples and Mr. Stagg. I hastened to prepare them some tea and other refreshment, after which they appeared quite recruited, and pleased with their accommodation.

“ I saw them again early on the following morning, the Sabbath, when all but Mr. Davidson, who had been ill, went with me to Analakely, where above 1,000 persons were assembled for worship, whose countenances brightened as we entered. When I introduced the missionaries to the King and Queen, they both

expressed themselves much gratified by their safe arrival, and by the prospect of instruction and improvement to their people. They also expressed pleasure at the arrival of English ladies, and more than once said, 'May God bless you, and preserve you in health and comfort here.' The General and the other English officers also publicly congratulated the missionaries on their safe arrival.

September 4th.—Accompanied the missionaries to the Prime Minister, who received them very courteously, and expressed himself much gratified at their arrival. He inquired about the respective branches of improvement which they would endeavour to promote among the people. He expressed his wish to give Dr. Davidson a house for his residence, and another house close by for an hospital, and to render him every possible assistance in his work. We thanked him for his kindness, and when we left he sent his aide-de-camp with us to shew us the premises, which consisted of a spacious court or compound now occupied by the houses of the minister's dependants, which he said would be cleared for the erection of a house and offices for the doctor. The site and space appeared most eligible. The residence is in the midst of a dense population, easily accessible to the missionaries and the chief nobles of the capital. I cannot but feel grateful to the Most High for this fresh evidence of His favour towards the Mission.

"5th.—After the King had read in the Bible to-day, Mr. Toy, who had accompanied me, and who is acquainted with singing by notes, exhibited his books, and the modulator, or key to the new mode of singing on Mr. Curwen's plan. He explained the new method of notation, and sung several new tunes. The King sent for his best singers, and they were all delighted with the simplicity and distinctness of the new mode. The King expressed his wish that Mr. Toy should come and live near him, and be the minister at Ambohimpotsy, and that Mrs. Toy should teach the girls needlework, &c.

"6th.—Mr. Stagg, who had been ill with the fever, came to see my school, and was pleased with the attention and attainments of the pupils. I afterwards introduced him to the King, who made many inquiries about the progress of education in England, and seemed interested in the accounts of the efforts to raise the education of females, and promote the welfare of women by extending the range of their occupations. He showed Mr. Stagg the school-house, where his band was practising on the instruments sent from England. I have learned that the King is prepared to give orders for school-houses to be erected in the villages of the Province, and to extend education as widely and rapidly as possible."

ENCOURAGING STATE AND PROSPECTS OF THE MISSION.

"I can only state that everything connected with the progress of religion among the people is, considering all the circumstances, most encouraging. I hear of scarcely any defections among them from the integrity and purity of the Gospel, or any abatement in their zeal and earnestness in bringing others to Christ. Their numbers continue to increase, and the most marvellous and gratifying accounts are received from distant provinces.

"I am informed that there are hundreds of believers in the Betsileo country, two hundred miles from the capital, and in the region to which some of the earlier Christians were banished. They carried and scattered the precious seed of the Word, and a wide and glorious harvest invites the reapers to the field. I hope you will be able soon to send a missionary from England to this important province.

"I have also received visits from Christians who had come from Vonezongo to the coronation. They were anxious to obtain copies of the Scriptures. Received a letter from the Christians at Fianarantsoa, stating their wish to see me, and their urgent want of Bibles. There are several communicants at this remote military post, which is in the Betsileo country, seven or eight days' journey from the capital, and I have been told that there are some hundreds of professed Christians. I hope to be able to go and see them.

"I received a visit yesterday (Oct. 5) from another party of Christians far to the south on the east coast. The Ilova officers at the military post have been the evangelists.

"I went with the missionaries to the morning service at Amparibe, where a vast number partook of the ordinance of the Lord's Supper. When the usual congregation had dispersed, others flocked in and nearly filled the chapel, silently seating themselves on the matted floor. There appeared to be about eight hundred. Great part of them were neatly, some of them tastefully dressed in clean European or native dresses, and their calm, quiet, cheerful aspect was deeply affecting. More than once during the service, I was almost overcome by my feelings, especially when I reflected that little more than thirty years before there was not a single believer in Christ—scarcely a single hearer of His Gospel. I could not help exclaiming more than once to the missionaries, 'What God wrought!' They were all much affected, and said they never expected to witness such a sight in Madagascar, and that they had never seen so many communicants together in England. An address was given at the close by one of the pastors of Analakely and one of the pastors of Ambotonokanga closed with prayer. We had entered the chapel at nine, and it was twelve before we came out. I was tired and faint, for I had not had time for more than a cup of coffee before I went.

"In the afternoon I went to the service in the King's house as usual. His Majesty had sent a message to say that he wished the service to be as usual, though he could not attend, as a meeting had been appointed with the French Commodore. The general and other officers, together with the missionaries, had assembled, when the King came in, and, after shaking each one by the hand, apologised for being obliged to leave us. We then proceeded with the service in the usual way, and after a short address in Malagasy I preached from 'I will be as the dew unto Israel,' closing with an address in Malagasy. The missionaries then took refreshment at my house, and we spent this, our first Sabbath evening passed together in Madagascar, in devotion and reading the Scriptures."

Rills from the Fountains of Israel.

A PASTOR'S REPUTATION.

A minister's character is the lock of his strength; and if once this is sacrificed, he is, like Samson shorn of his hair, a poor, feeble, faltering creature, the pity of his friends, and the derision of his enemies. I would not have bad ministers screened, nor would I have good ones maligned. When a preacher of righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the great congregation, until his repentance is as notorious as his sin. But while his character is unsullied, his friends should preserve it with as much care against the tongue of the slanderer, as they would his life against the hand of the assassin. When I consider the restless malignity of the great enemy of God and holiness, and add to this his subtlety and craft; when I consider how much his malice would be gratified, and his schemes promoted, by blackening the character of the ministers of the Gospel; when I consider what a multitude of creatures there are who are his vassals, and under his influence, creatures so destitute of moral principle, and so filled with venomous spite against religion, as to be prepared to go any lengths in maligning the righteous, and especially their ministers, I can account for it on no other ground than that of a special interposition of providence, that the reputation of christian pastors is not more frequently attacked by slander, and destroyed by calumny. But probably we see in this, as in other cases, that wise arrangement of providence by which things of delicacy and consequence are preserved, by calling forth greater solicitude for their safety. Church members should, therefore, be tremblingly alive to the importance of defending their minister's character. They should neither expect to see him perfect, nor hunt after his imperfections. When they cannot but see his imperfections—imperfections which, after all, may be

consistent with not only real but eminent piety—they should not take pleasure in either magnifying or looking at them; but make all reasonable excuse for them, and endeavour to lose sight of his infirmities in his virtues, as they do the spots of the sun amidst the blaze of radiance with which they are surrounded. Let them not be the subject of conversation even between yourselves, much less before your children, servants, and the world. If *you* talk of his faults in derision, who will speak of his excellencies with admiration? Do not look at him with *suspicion* but repose an honorable confidence in his character. Do not make him an offender for a word, and refuse to him that charity and candor of judgment which would be granted to every one else. Do not magnify indiscretions into immoralities, and exact from him that absolute perfection which in your own case you find to be unattainable. Beware of whispers, inuendoes, significant nods, and that slanderous silence, which is more defamatory than the broadest accusation. *Defend him against the groundless attacks of others.* Never hear him spoken of with undeserved reproach, without indignantly repelling the shafts of calumny. Express your firm and dignified displeasure against the witling that would make him ridiculous, the scorner that would render him contemptible, and the defamer that would brand him as immoral. Especially guard against those creeping reptiles which infest our churches, and are perpetually insinuating that their ministers do not preach the Gospel, merely because they do not incessantly repeat the same truths in the same words; because they do not allegorize and spiritualize all the facts of the Old Testament, until they have found as much Gospel in the horses of Pharaoh's chariots as they can in St. Paul's epistles; and because they have dared to enforce the moral law as the rule of the believer's conduct. This Antinomian spirit has become the pest of many churches. It is the most mischievous and disgusting of all errors. If the heresies which abound in the spiritual world were to be represented by the noxious animals of the natural world, we could find some errors that would answer to the vulture, the tiger and the serpent; but we could find nothing that would be an adequate emblem of Antinomianism, except, by a creation of our own, we had united in some monstrous a reptile, the venom of the wasp, with the deformity of the spider, and the slime of the snail.—*John Angell James.*

THE TWO ANGELS.

In a popular work of fiction, the author represents a father saying to his son, "Everybody who is in earnest to be good carries two fairies about with him: one *here*"—and he touched the boy's heart; "and one *here*"—and he touched his head;—and, no doubt, thought and affection will do wonders. Intelligence and love will have a transforming witchery, and put us on doing, and enable us to accomplish much which at first would seem marvellous as fairy work. But, better far, there are two angels sent by God to follow all earnest servants of the divine will to their journey's end—*Goodness and Mercy.*

They are alike—both of them celestial, both of them divine; being, in fact, attributes and perfections of the Almighty. They are forms of love, and that not only in the sense in which all the moral qualities of the infinite Creator are so, but forms of love, inasmuch as they bring salvation and comfort into a world of sin. Truth and righteousness, both celestial, both divine, are also forms of love, in relation to innocent and holy beings—following guiltless creatures in many loving ways. But if only truth and righteousness come down from the throne of God to deal with men upon the earth, their bright armor would fill us with dismay, and we should fear their swords more than we should trust their shields. If only Truth and Righteousness followed us how should we be able to endure their stern frowns at our want of sympathy with them?—how endure the sentence they would pronounce against our manifold misdoings? But when they are associated with Goodness and Mercy, it is otherwise. The former are indeed with us in the government of God, which could not go on without them; but the

latter are also with us, for in that government Mercy and Truth meet together; Righteousness and Peace kissed each other long ago, and became one, by virtue of the mediation, death, and obedience of Jesus Christ. How all four, hand in hand, do follow us—Righteousness as right as ever, and Truth as truthful as ever—their claims met, their demands satisfied, by Goodness and Mercy! But Goodness and Mercy following next upon the steps of the human traveller, walking nearest to him whom they guard and bless, are most prominently seen. Yet over their shoulders are beheld the majestic forms of the other two, with their radiant panoply, and their star-tipped spears.

Goodness and Mercy are alike; yet are they distinct, and somewhat different. Goodness is benevolence in the largest sense; it is kind dealing, kind feeling, kind doing towards all creatures. Mercy is benevolence in a stricter sense, as regarding sinful beings who have forfeited divine favor, and exposed themselves to righteous punishment. Goodness has a sphere in heaven, no less than upon earth, and there it goes round with its cup of blessings—and there it scatters its richest gifts among the cherubim and the seraphim. But Mercy's sphere is earth, not heaven. It has to do, not with the sons of God, but with the sons of Adam. There was Goodness before there was sin, and Goodness was active before any creature fell; but not till after sin appeared, was Mercy revealed—not till after transgression had brought guilt and misery upon our race, was Mercy needed in the way she now comes to minister. Goodness was with Adam and Eve in Paradise, shining on them through sun and stars, smiling on them through trees and flowers, spreading for them tables of plenty, filling their hearts with food and gladness; but Mercy came when the serpent-tempter had succeeded, and the forbidden fruit had been eaten, and the descending curse was darkening Eden, and the shivering pair stood in the presence of their holy Judge. Goodness ministered to the man Christ Jesus—the perfect man, the ideal of humanity embodied in substantial form in life and deed: it watched over His childhood, brought Him away from Herod, and up from Egypt; was with Him in the wilderness and the garden, and threw its glory over the Mount of Transfiguration; nor was it wholly concealed in the eclipse on Calvary. But Mercy ministered not to Jesus; He stood in no need of it. It never brought Him a cup nor whispered a consolation. It accompanied Him but as a messenger to others—a bearer of His precious gifts to those whom He redeemed.

Goodness belongs to nature and to Providence. It presides over all the resources of creation—opens the mine and covers the field, and adorns the garden—pours out daily the treasures of its full horn into the hands of men. What Goodness giveth, they gather. But Mercy belongs especially to the Gospel; she is seen walking along the paths of patriarchs, prophets and priests—in the tabernacle and in the temple, in worship and in teaching—giving them hints about the Seed of the woman, and the Sceptre of Israel, and the Star of Jacob, and the Man of Sorrows, and the Lamb slain, and the Fountain opened; and then, after this typical and prophetic course, Mercy shows us, at Bethlehem, Christ's manger and cradle; and then, at Calvary, reveals the cross under which she stands.

“God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” There is Mercy. “In the fulness of time, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law.” Here is Mercy. Goodness follows every sinner from the womb to the grave; follows him in his earliest, tottering steps, follows him to school, follows him in all his after-works and ways, follows him in his joys and in his sorrows, follows him into the sick-chamber, and stands over him as he gives up the ghost; and Mercy is also with him all the while, for Goodness could not stay with a sinner without Mercy too. Yet Mercy's special work is when a sinner turns to God through Christ; and then Mercy comes with a pardon, to open the prison door, to strike off every chain, and to heal, to clothe, to educate, and to ennoble.

The *constancy* of these two angels is in harmony with their character. "Goodness and Mercy shall follow me *all* the days of my life." Their constancy, indeed, is part of their character. Human friends are proverbially inconstant: even brothers often fail in time of need. "My brethren," says Job, "have dealt deceitfully as a brook, and as the streams of brooks they pass away, which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot they are consumed out of their place." But these two angels are friends who stick closer than a brother. Un' e the deceitful brook and the melted snow-water, which Job had seen and moralized upon, Goodness and Mercy resemble the tide which rushed from the smitten rock, and followed the camp of Israel through the desert. Goodness is faithful. When you look behind you never miss it; or, if you do, it is only for a moment, and that not because Goodness is gone away, but because you have dust or darkness in your eyes, which hides it. Goodness never leaves the heaven or the earth. It wheels round the seasons, and commands the weather; and after we have been complaining of too much or too little rain, or snow, or frost, how wonderfully things come right at last; and the doubting farmer has to sing at harvest-time, "Thou crownest the year with Thy goodness."

And Mercy is faithful. "His mercy endureth for ever." "His mercy is everlasting. The mercy of God, as revealed in the Gospel, is as constant to the sinner as the law of nature can be constant to the creature.

I know nothing more affecting than a calculation of the possibilities of life. What a multitude of things, such as we daily hear and read of in the newspapers, may happen to us! Nothing that is possible may not come. A whole list of casualties might be here given, enough to fill us with shrinking and dread, lest the next step should sink us in the grave. Nothing about life, as to its particular circumstances and incidents, is at all certain. What one might be called to do or to endure to-morrow nobody knows. But this is as sure as the rising sun, that Goodness and Mercy will ever be the faithful guards of all Christ's flock. Accidents, sicknesses, bereavements, losses, and other dark calamities, may be following me, and may overtake me next year, or next month, or next week, or to-morrow; but that is a "peradventure," a "perhaps." I cannot see them, and it would be foolish to imagine them. But here is something that is no "may be," no imagination. I am sure that, wherever I go, these two guardian angels will go with me; whatever else follow, they will not be absent.

This is a blessed conviction amidst life's uncertainties. It is blessed to have this light shining in such a dark place—to have this clue in such a perplexing maze. Let us cherish the conviction, walk in the light, and keep hold of the clue.

The constancy of Goodness and Mercy will be ever needful. Upon Goodness I, as a creature, must be ever dependent; but in this respect I am like all other beings, human and angelic. Upon divine mercy, as an imperfect being, and prone to sin, I am peculiarly dependent. I know I shall not sin in heaven; but as long as I am on earth, I fear I shall. There is so much in humanity which is bad, that it is hard work to root the badness out; and the mischief is, that we have not got the strong will indispensable for such rooting out. It is with a very shaky hand, and in a very lazy way, that we tear the sin-weeds out of our fallen hearts. How they grow! I met, the other day, with a curious fact in natural history, which may serve to illustrate this. "There is a new water-weed—new in this country—which has made its appearance in the river Thames, within these ten years. It is a long, very knotted kind of plant, whose growth is as prodigious as it is curious. The leaves are beset with minute teeth, which cause them to cling; and every fragment broken off is capable of becoming an independent plant, producing roots and stems, and extending itself indefinitely in every direction. Most water-plants require roots; but this is independent altogether of that condition, and actually grows as it travels slowly down the stream, after

being cut." I thought, as I read that passage, What a type this water-plant is of the evil in people's hearts! How that evil grows in the flowing life stream of depraved humanity! how, after being cut, it grows! how it grows as it travels, making roots for itself as fast as we tear it to pieces! how it has minute teeth, which cause it to cling! and how it sticks to us with a terrible tenacity, and eats its way in with an all-defying bite! In such a case, where such earnest diligence is needed to keep under the evil, where the watchfulness and the toil must be incessant, though we may succeed to a great extent, and do a great deal more to destroy it than can be done with the weed just mentioned, yet fibres of it will remain to plague and trouble us to the end of life. Now, so long as we have any sin, we shall need divine mercy—first, to forgive us the past; and next, to strengthen and help us, by God's Holy Spirit, to clear out as much as is possible, the depravity which keeps lurking within.

With regard to this, the words of David are full of hope: "Goodness and mercy shall follow." There is an anxious, if not a fearful way, of looking at future life—an anxious kind of anticipation, which makes coming days gloomy, and destroys the cheerfulness of the present hour. But nothing of it is here; on the contrary all before us is seen flashing with brightness, for two angels of light are reckoned upon as forming a convoy to the very end of our pilgrimage.

The hope rests upon two foundations.

On *experience*. Goodness and Mercy have never failed. They have remained close to the pilgrim in all weathers. David was one who made memory a support of hope. When he stood before Saul, and the king was talking to him about his daring to accept the Philistine's challenge, the shepherd boy gave as a reason for his bold adventure: "Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock; and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear. . . . The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine." Here memory was the feeder of hope. A past exploit was considered a pledge of future victory. Quite right! In arguing, however, from the past to the future in relation to the doings and ways of men, we are liable to be deceived, because the caprice and changeableness of men are notorious. But there can be no mistake in basing hope on experience with regard to God, because He changeth not. As these guardian spirits bent over us when we were little children sleeping in the nursery, they will not leave us should we become old and grey-headed, and lie a shrunken load of infirmity upon our death-beds. As these messengers spake to us words of comfort when our poor hearts sank within us at our first conversion,—as they kept close to us that day when we had such a heavy load of duty and care to carry, and we were so conscious of their helping hands behind us then,—as they were prompt in the hour of temptation to gird on our armour beforehand, and patient to stand by us throughout the heat of that day of battle,—so will they be to us friends and helpers, firm and staunch, till our days on earth are done, seeing that divine goodness and mercy must be immutable as the nature of God.

Among the legends of early Rome there is a beautiful story, how on one occasion, Castor and Pollux, whom the people worshipped, rode at the head of a chosen band; and how they were fairer and taller than the children of men, and were in the first bloom of youth, and their horses were white as snow; and how the enemy fled before them, and were vanquished by a divine power; and how they disappeared from amidst the army when the conflict was over, and were only seen for a few moments, as the sun went down, by the fountain at the Temple of Vesta in Rome, where they washed away the stains of blood, and told the citizens how a victory had been won. And the feelings of the Romans in after ages, when they thought of this tale of the heroic times, is well expressed by Macaulay in his "Lays:"—

“ Unto the great Twin Brethren
 Let all the people throng,
 With chaplets and with offerings,
 With music and with song,
 And pass, in solemn order,
 Before the sacred dome,
 Where dwell the great Twin Brethren
 Who fought so well for Rome.”

While in substance our memories of Goodness and Mercy are a contrast with those of the old pagan world,—for they were false, but ours are true,—in effect, they afford a noble comparison; and not so exciting to the spirit of chivalry in the breast of a Roman warrior could be the thought of Castor and Pollux, as have often been to the spirit of faith and hope in the breast of the Christian pilgrim the remembrance of Goodness and Mercy.

Hope rests also on *divine promises*. “Although,” as Calvin says, “experience encouraged David to hope, yet his principal stay was the promise which he embraced, and which confirmed divine blessings to the last.” Promises would suffice, even without experience. Were the whole past as dreary as a wet winter’s day, still one word from God might suffice to throw sunshine over the future. How steadily does David, in the 119th Psalm, look to the divine word as a source of comfort! It is not the past which he there dwells upon, but the word. “Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy word.” “Remember the word unto Thy servant, upon which Thou hast caused me to hope. This is my comfort in my affliction, for Thy word hath quickened me.” There are times when all comfort is cut off from the believer, save that which comes from the divine promise, when past and present are as black as a stormy night at sea; but at such times the sight of a promise is as the rising of the moon. How much more, then, when promises come in aid of experience, when memory and faith testify together to the love of God, should the joy of hope fill the heart of the believer, and cause him, with an unflinching hand, to steer the helm of his vessel for the port of heaven!

What are the *inspirations* of this hope? It should inspire *praise*. That such consolations as we have noticed should awaken praise, is plain enough. But are we not defective here? We sing—

“ When all Thy mercies, O my God!
 My rising soul surveys,
 Transported with the view, I’m lost
 In wonder, love, and praise.”

But are we transported? Is this subject like an eagle coming down from its nest to fetch and carry our thoughts and our affections up to heaven? Does meditation on the divine goodness and mercy bear us away as on wings? Are we by this view transported, as we have been sometimes by grand and beautiful prospects? Does the spiritual and divine excite more intensely, as it does more purely, than the natural and the sensible, the grand in form and the magnificent in colour? Are we lost in wonder? Does surprise at God’s mercy and goodness to us sinners really drown and swallow up our spirits? Are we lost in love—in grateful emotion—in admiration of the infinite excellence of the Giver of all good? Are we lost in praise—in the devout and joyful celebration of the Lord’s ways, the Lord’s character, the Lord’s glory? Oh, how defective we are in this divine admiration, and in the feeling out of which it springs! What poor harps are the hearts of some of us! How wretchedly out of tune! how rusty the wires! how ill-strung at the best! What imperfect and feeble, and often harsh and discordant, music it is which we send up to heaven! We find fault with one another’s singing at church. What cause has God to find fault with the praise of us all! Miserable as we are sometimes in prayer, we are worse in praise.

This hope should inspire *cheerfulness*. In melancholy hours, when thick clouds come over us, we may get above them, and chase them away, by devoutly pondering this psalm. We paint a picture of ourselves in the future, perhaps in some wild place, some desert spot, some dark valley. But God adds to the picture these two holy angels of His presence bearing us up, lest we dash our foot against a stone, providing for us a table in the wilderness, and lending us their arms to lean upon when we are ready to fall. Any picture of our future selves may surely be contemplated with cheerfulness, if there be these angelic accompaniments. We need not care where we go with these glorious armour and provision bearers.

This hope should inspire *beneficence*. Goodness is to follow us in more senses than one. While goodness as a gracious attribute of God is our hope, goodness as a human quality, as a sanctified disposition, as a practical habit, is our duty. "I am persuaded," says the Apostle. "that ye are full of goodness." "The fruit of the Spirit is goodness." "The fruit of the Spirit is in all goodness." Goodness is a large word. It covers a vast meaning—includes all virtue; but especially it suggests the idea of beneficent activity. As God's goodness is ever doing us good, so our goodness should be ever doing our fellow-creatures good. "My goodness extendeth not to Thee, but to the excellent of the earth, in whom is all my delight." We are to "do good to all men, especially to them that are of the household of faith." The first circle of our good-will and helpful kindness is to take in fellow-Christians; and the second is to be so large as to take in the world, and embrace every creature. It is to build the hospital, and play the good Samaritan; to bind up the wounded, and to heal the sick; to visit the fatherless and widows in their affliction; to scatter alms-gifts, and to achieve alms-deeds; to build chapels, to establish missions, and to send the Gospel to the heathen world.

And surely the *recipients of mercy* should be *ministers of mercy*; and the mercy which follows them, in divine bestowment, should be the mercy they follow in human imitation. When He forgives, it is with no reservation. It is not a qualified thing, carrying with it some terrible adjunct, which cuts off from the value of the gift, dimming its lustre and embittering its sweetness; but it is clear, and pure, and rich, and comes streaming down from the heaven of heavens—a flood of light. "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." And thus human mercy is to show itself without that cruel abatement, "I can forgive, but not forget." Frank, cordial, hearty, should be every pardon of another's offence; thus carrying the stamp of heaven's mint upon it, and having in it a ring of love, as the coin of God.

God will multiply pardons. For thousands and thousands of years has He been forgiving rebels and acquitting debtors. Think of the pardons which fill a lifetime, the pardons which cover a century, the pardons bestowed on a nation or a race! On the other hand, how soon is our pardoning power exhausted! Some one offends; we forgive him. He offends again; we forgive again. But now the fountain ceases; the water in our mercy's well descends. Yet the Saviour teaches us that merciful love in us is to be the counterpart of the merciful love of our Father in heaven. "Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Not only do pardons come when the children of men turn to their heavenly Father, saying, "I repent;" but while they continue obstinate and rebellious, He forbears to strike them with the rod of His fierce anger. He is long-suffering, and not willing that any should perish. If that be a model for us, then our wrath is not to be let loose against our enemies until they come and submit themselves; but rather mercy is to curb resentment, and to triumph over judgment. Let no one say, "I will wait till some overture of repentance be made;" for God's

method is to anticipate by overtures of forgiveness. It is common to cry, "He ought to be the first to come to me;" but a Christian should not be loath to say, "I will be the first to go to him." Allay irritation—pacify tempestuous temper—send an embassy—invite reconciliation.

How prone we are to be suspicious, to detract, to be harsh in the construction of the conduct of others—to put the worst instead of the best face on what others do! Origen, quoting from the 37th Psalm, "To slay such as be of upright conversation," asks, "How can the man of upright conversation be slain? By scandal, and by retailing it. A man enters the Church of Christ with all simplicity, and with the desire of working out his salvation; but if this new brother should remark, either in the deeds or words of those who are older in the faith, anything inconsistent with it—if he should hear scandal about others, and if it should be busy with himself, he may fall in consequence; and, when fallen, he is put to death, and the principle of life escapes from his soul, and his blood will fall on those who have shed it." "How quickly a word can run!" says Bernard, in his twenty-fourth sermon on the Canticles. "One speaks, and only to one person: and yet that one word, entering the ears of a multitude of listeners, in a moment will slay innumerable souls. You may meet with people heaving deep sighs, looking very grave, and with a scrowful countenance, yet uttering maledictions, the more plausible as they seem to come unwillingly from a sympathizing heart. 'I lament,' he says, 'for I love him enough.' And another, 'It was known to me, and I would not have divulged it; but since others have made it public, I cannot deny the fact.' 'I say it with grief, but it is too true.' 'It is a great calamity, for he is very good in many respects; but in this matter he cannot be excused.'"

So it was in the third century; so it was in the twelfth; so it is still. The early and the middle ages of Christendom are in this respect the mirrors of the passing one. How many so-called Christians carry in their hearts the lust of detraction, strangers to the mercy which is slow to judge, and of the charity which covereth a multitude of sins! Yet they hope that Goodness and Mercy will follow *them* all their days!—*John Stoughton.*

Poetry.

THE GOLDEN YEAR.

We sleep and wake and sleep, but all things move,
The sun flies forward to his brother sun;
The dark earth follows, wheeled in her eclipse;
And human things, returning on themselves,
Move onward, leading up the golden year.

Ah, though the times when some new thought can bud,
Are but as poet's seasons when they flower;
Yet seas that daily gain upon the shore,
Have ebb and flow conditioning their march,
And slow and sure comes up the golden year.

When wealth no more shall rest in moulded heaps,
But, smit with freer light shall slowly melt
In many streams to fatten lower lands,
And light shall spread, and man be liker man,
Through all the seasons of the golden year.

Shall eagles not be eagles? wrens be wrens?
 If all the world were falcons, what of that?
 The wonder of the eagle were the less,
 But ho not less the eagle. Happy days,
 Roll onward, leading up the golden year!

Fly, happy, happy sails, and bear the press,
 Fly, happy with the mission of the Cross;
 Knit land to land, and, blowing heavenward,
 With silks, and fruits, and spices clear of toil,
 Enrich the markets of the golden year.

But we grow old. Ah! when shall all men's good
 Be each man's rule, and universal peace
 Lie like a shaft across the land,
 And like a lane of beams athwart the sea,
 Through all the circle of all the golden year?

—TENNYSON.

Fragment Basket.

THE STRENGTH OF SILENCE.—It is a great art in the Christian life to *learn to be silent*. Under opposition, rebukes, injuries, *still be silent*. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent the mind is enabled to collect itself, and to call upon God in secret aspirations of prayer. And thus you will speak to the honour of your holy profession, as well as to the good of those who have injured you, *when you speak from God.*—Anon.

NOT FAITH, BUT THE THING BELIEVED.—If a man draws his hope from the fact of his believing, he is as far from the spirit of the Gospel as the man who rests his hope on his almsdeeds. Whenever my own faith is the source of my comfort I am sure that I have an empty cistern to draw from. It is not in the nature of things that I should be able to draw peace, or strength, or holiness, from knowing that I believe a fact, however true and important that fact may be. The fact itself may be a comfort to me, but my knowing that I believe the fact cannot be a comfort to me. The Gospel is not, 'He that believeth shall be saved;' but it is, 'God gave His Son to be a propitiation for sin.'—*Erskine*.

IS IT WORTH WHILE TO HATE?—At best, life is not very long. A few more smiles, a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells—then our little play will close, and injured and injurer will pass away. Is it worth while to hate each other?—*Anon*.

HOW AND WHAT TO READ.—Read much, but not many works. For what purpose with what intent, do we read? We read not for the sake of reading, but we read to the end that we may think. Reading is valuable only as it may supply the materials which the mind itself elaborates. As it is not the largest quantity of any kind of food taken into the stomach that conduces to health, but such a quantity of such a kind as can be best digested; so it is not the greatest complement of any kind of information that improves the mind, but such a quantity of such a kind as determines the intellect to most vigorous energy. The only profitable kind of reading is that in which we are compelled to think, and think intensely; whereas that reading which serves only to dissipate and divert

our thoughts is either positively hurtful, or useful only as an occasional relaxation from severe exertion. But the amount of vigorous thinking is usually in the inverse ratio of multifarious reading. Multifarious reading is agreeable; but, as a habit it is, in its way, as destructive to the mental as dram-drinking to the bodily health. 'Our age' says Herder, 'is the reading age;' and he adds, 'It would have been better, in my opinion, for the world and for science, if, instead of the multitude of books which now overlay us, we possessed but a few works good and sterling, and which, as few, would be therefore more diligently and profoundly studied.'—*Sir William Hamilton.*

TRUE AND FALSE NAMES.—Call things which you detect in yourself by their true English names. I think that one of the master incantations, one of the most signal deceits which we practice upon ourselves, comes from the use of language. There are words that we learn in childhood which we abandon when we come to manhood. Generally speaking, our fireside words are old Saxon words, short, knotty, tough, and imbrued with moral and affectional meanings; but as we grow older, these words are too rude and plain for our use, and so we get Latin terms and periphrases by which to express many of our thoughts. When we talk about ourselves, we almost invariably use Latin words; and when we talk about our neighbours, we use Saxon words. And one of the best things a man can do, I think, is to examine himself in the Saxon tongue. If a man tells that which is contrary to the truth, let him not say, 'I equivocate;' let him say, 'I lie.' *Lie!* why, it brings the judgment-day right home to a man's thought. Men do not like it, but it is exactly the thing that will most effectually touch the moral sense; and the more the moral sense is touched the better. If a man has departed from rectitude in his dealings with another, let him not say, 'I took advantage,' which is a round-about, long sentence: let him say, 'I cheated.' That is a very direct word. It springs straight to the conscience, as the arrow flies whizzing from the bow to the centre of the mark. Does it grate harshly on your ear? Nevertheless, it is better that you should employ it; and you should come to this determination; 'I will call things that I detect in my conduct by those clear-faced, rough-tongued words that my enemies would use if they wanted to sting me to the quick.'—*Beecher.*

Family Reading.

MR. GLADSTONE ON CIVILIZATION AND CHRISTIANITY.

Civilization resides in man himself, and nowhere else. It lies in the strengthening of his faculties; it lies yet more in clearing and raising his convictions; it lies in the refinement of his tastes; it lies most all in the improvement of the practical habits of his life. If you show me two mechanics—one of them being gifted with abilities in his trade which make him during one part of the week the envy of his fellow-workmen and the wonder of his employer, but is also cursed with a vice which for the rest of the week yields up his body and his soul to the brutal influence of drink, and makes his home the scene, not of comfort, but of desolation; the other being a fair average workman, capable of no high excellence with his hands, earning daily perhaps but half the wages, or less than half the wages, of his abler comrade, but yet constantly set upon turning to the best account the moderate or slender gifts with which alone the Almighty has endowed him, keeping his heart humble and his body temperate, ever studying to be more and more truthful towards his God, more and more helpful towards his family, ever anxious to make them also, by precept, if he can, and at any rate by the safe authority of his example, orderly, diligent, modest, and affectionate, with a good conscience before God and man,—which, I ask, of these two is the man really civilized? The first, with his great powers, is like a slave chained to the wheel

of civilization, compelled to help it forward with his hands, but forbidden, by his own obstinate and ruinous infirmity, to partake of its refreshing influences. He serves at a banquet of which he cannot partake; he is like a torch of flaming pine, which is a light to others, but which devours and consumes itself. But in the humble home of his perhaps despised companion cleanliness and order reign; husband and wife, parents and children, grow in mutual love from day to day: every good disposition of each member of the family finds a stay and a bulwark, and every besetting weakness a rebuke, in the right conduct and discipline of the rest; they learn by respecting others to respect also the handiwork of God in themselves. Good times are not dishonoured by excess, and bad times are cheered, partly by the produce of forethought in the good, partly also, and always effectually, by the knowledge that we are not chastened without a purpose, and that chastening is but the quickening of the fire for better tempering the metal of the man. Leisure, much as he may have it beyond necessary rest, is applied by such a man to purify the soul and to elevate the mind; with the outward freedom secured to him by the laws corresponds a yet nobler inward freedom from degrading tendencies. In the house of that man, though it be doored with bricks and roofed with straw, the work of civilization is advancing, and he and his family are entitled to their place among both its promoters and its products. If you ask me, then, where civilization resides, I reply—in man, and in man only; but in all ranks of men, and sometimes more truly in the lowliest cottage than in the mansions of wealthier men. If you ask me in what it consists, I reply that, apart from religion, its constituent parts are many—are more than could easily be reckoned. Yet some of them may be named; and such are these: the love of order in things mental and bodily, personal and domestic; the love of cleanliness; the love of the works of nature; the love of things beautiful, produced by the art of man; the love of courtesy and kindly manners; the love of knowledge, and the sense that it guides us upwards; the love of our neighbours of every class, a respect for their rights as fully equal to our own, and a respect not for their rights only, but for their feelings, showing itself in small things fully as much as in great; the love of law, love of freedom, love of country, love of the throne, and of her who sits upon it—and who is, happily for us, both the highest image of every social and civil blessing, and the first among all human agents in procuring and assuring them. Now, my friends, civilization thus regarded means a great blessing, or rather, it means an aggregate or collection of great blessings. But they are not blessings for which we are to wait with folded arms; they are not blessings like the heat and the rain from heaven, or like the minerals beneath the surface of the earth, which have contributed so largely towards making our country rich and strong; they are gifts of Providence, indeed, but they belong to that class of the gifts of Providence which are given to us through our own exertions, which it is in our power to attain, and which it is our own fault if we fail to possess.

And, again, not only are they blessings dependent on the agency of man to gain, or on his neglect to lose; but likewise they are blessings, and the work of civilization is a work in the promotion of which we all, of all classes, have to bear our share. No station, however high, releases from the obligation; no station, however humble, excludes from the pleasure and the privilege. Those who travel from land to land well know that nothing is more readily observable than the difference between the masses of the people in one country and another as to the degree of civilization which the individuals composing them have personally attained. Just as the national wealth is the sum total of the fruits of all the labour, skill, and intellect applied to production; and as the hodman at two shillings or half-a-crown a day contributes to it no less really than the man of property who founds an ironwork, or the engineer who projects and executes a railway, or the capitalist who regulates the exchange of the world, so, as respects this higher treasure, it is a treasure made up of the joint efforts of the whole community, and every one of us is responsible for promoting, in his measure and degree, the work

of civilization. Moreover, we live in times when the distribution of the shares of this work is gradually and sensibly altering. A thousand years ago, in the days of our English Alfred, or of the yet greater and more famous Charlemagne, the will of one man went far towards guiding the conduct and determining the destiny of all. Sometimes it would even happen that nations or tribes were brought to baptism in masses, and placed by baptism within all the civilising and reforming influences of the Christian faith and Church. A great French writer, Montesquieu, observes that in the infancy of political society the prominent men make and mould the nation; but that, in the maturity of it, the nation makes and moulds the prominent men. It was true in his day, it is more largely true in ours; for more has been done within the last two or three generations towards establishing popular rights on a secure basis, towards providing for their progressive extension, and towards allotting a real share in the management of public affairs to the different members of the community at large, than had been done for many centuries before. In concurrence with this natural and beneficial change it is highly needful that the members of classes formerly excluded from social power, but now coming to share in its possession, should recollect that society has much higher and more extended claims upon them than it had before. Where, unhappily, slavery prevails, it comes to be thought of little consequence, so as the labourer performs a certain amount of work, whether in other respects he lives the life of a man or a beast. But in proportion as we get further and further from slavery, as the personal rights of each individual are more and more jealously guarded by the laws, and as he himself is by liberal institutions provided with an influence in the making of those laws by which he is to be governed, society is more and more entitled to expect from him, along with such mental cultivation as he may be able to attain, an enlightened conscience, a cheerful and steady deference to lawful authority, an honourable sense of independence, an unwillingness to become a burden upon others, a clearer view and a fuller performance of his duties as a husband, a father, a neighbour, a parishioner, a juryman, a voter at elections, or whatever else he may be. And all this is no light matter. Human life, rationally viewed, is a serious and earnest thing. When the image of our duty is placed before us in full, we are sometimes afraid of it, and are tempted to run away from it. It is not to any one class of society, believe me, that the feeling is confined which makes us think the day no more than sufficient for the burdens laid upon it. That which is felt variously among other classes in other forms, is felt, and very naturally felt, by the labouring classes in its simplest form. When they rise in the morning, labour faces them; and when the day closes in, weariness following upon toil depresses them. Yet your presence here, my friends, to-night, shows that this, though it may be true, is not the whole truth. When there is a brave and gallant spirit in a man, it commonly, and in the absence of extraordinary trials, manages to save something of time, of thought, of energy, from the urgent demands of his outer life and his bodily wants. There is the blessed rest of a Sunday, a standing and a speaking witness to the everlasting truth that man shall not live by bread alone; and on every day the careful gathering of even small fragments of time, some of which well-nigh every man, woman, and child has it in their power to gather, will, so it be but steadily and constantly attended to, and made part of the constant habit of our lives, produce in the end not only considerable but even surprising results. Yet, after all, it must not for a moment be forgotten that the one central and effectual element, and the only guarantee of our civilization, present and future, is to be found in Christianity. Individual men, living in a Christian land, and perhaps not having been roused to a lively interest in Christianity themselves, and seeing no direct connexion between the Gospel and many useful discoveries and prosperous industries, may think they can fashion a civilization for themselves out of the materials which earth affords, and without the trouble of taking into view our relations to the world unseen, and to Him who rules in it. Far be

it from me to bring a railing accusation against them, but I think they are mistaken. This world is God's world by right, and ours only by gift and sufferance; and it cannot go well if we try to shut Him out of it. But, in truth, what we have most to fear is, not the prevalence of error of this kind taking the form of philosophy and of system, it is our own faithlessness, our own selfishness, our own worldliness, ever drawing us downward in despite of convictions which grow weaker and weaker by neglect, and which are at length wholly stifled by the thorns and briars of evil habit growing up into a tangled thicket around and over them. It is not erroneous belief that is the cause of wide-spread ruin. It is the fear of discipline; it is the pressure of cares, desires, and appetites, which shut out from the mind of the creature the thought of his Creator. Many of us have read in this solemn season, in the service of the Church, the account of the birth of our Lord at Bethlehem. In that we are told by the Evangelist these simple words,—“There was not room for them at the inn.” What thoughts do these words awaken in the mind! Perhaps the first may be this—that no wonder, in so great a concourse of people of all ranks going up to be registered for taxes, there should be no room in the inn for the poor and unpretending mother of the Saviour to be delivered of her first-born child. But the second thought may be that the world is like that inn; that, amidst its pomp and magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Saviour of mankind. Upon this thought another may follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to vicious indulgences or selfish enjoyments, or to schemes of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects—all that he has, and all that he can ever be—came down to him from the Most High, and are to be rendered up again to Him from whom they came, in thanks, in praise, and in dutiful obedience.—*Speech at Chester.*

DISTRIBUTION OF POWER IN THE KINGDOM OF GRACE.

The power of prevailing with God by prayer is the highest form of power of which man is susceptible.—And yet it is entrusted to each and every believer, however humble his position. It is not confined to organic action of the church, nor to its officers nor its men of influence. The obscurest child of God has as short a way, and as open a door to the throne of grace, as any other. No one has need to wait for church action, before his own heart may have liberty to act upon the heart of God in intercession. No one has need to wait to give precedence to a more aged or honorable person, before he can come into the audience of his God and King. Every believer be he ever so weak and powerless with men, may as a prince have power with God and prevail. And possibly he may do more for Christ and the salvation of men, than those who have tenfold of his outward advantages. God holds himself and all his forces ready to go forth at the call of the prayer of faith. And he says—“Concerning my sons, and concerning the work of my hands command ye me.” Be it that you are only a private person, holding an obscure place among the children of Zion—your prayers no sooner escape your heart and lips, than they go forth, not in your name, but in that of the most public of all persons—the Head of the church, the all prevalent Intercessor. They no sooner escape from your heart, than they are caught up and adopted as his, and uttered by himself in his own name. The weakest Christian here has a vantage ground, from which he may put forth a power to move the world. He can go in an agony of desire, and pour out his heart to One who is able to do exceeding abundantly, above all we can ask or think. We have a great High Priest, who for us is passed into the heavens, Jesus Christ the Righteous, in whose righteousness we may come boldly to the throne of grace and obtain help in time of need.—*The Puritan Recorder.*