

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

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

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

Cover title missing/
Le titre de couverture manque

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

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

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

Showthrough/
Transparence

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

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

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

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/ Pages 429 - 430 are missing.
Commentaires supplémentaires:

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

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

THE

Canadian Independent.

VOL. XVI.

TORONTO, MAY, 1870.

No. 11.

MINISTERIAL HONESTY.

Few things are so essential to the success of a religious teacher as public confidence,—confidence in his piety, his integrity, and his fidelity to truth and to conviction. A man may lecture on almost any subject within the range of the natural sciences, and his character, and religious opinions, if not flagrantly obnoxious, may go unchallenged. He is the representative of no sect or society, and no one can be held responsible for his sayings or doings but himself. But the moment he sets his foot in a pulpit, or enters the domain of morals and religion, his personal character and theological tenets become matters of prime importance. He is now the mouth-piece of a church, and the exponent of its principles, and he must not only “point to heaven,” but “lead the way.” His hands must be clean, and his teaching sound and honest, or few will care to hear him for his learning or his eloquence. A minister who, in nautical phrase, has “boxed the compass” of religious beliefs, or who is suspected of trimming his sails for the latest breath of popular applause, may as well betake him to some other calling, for no one wants him in the pulpit.

Men meet with so much falseness and chicanery in the world, that they long all the more for honesty and truth in the preacher. Engrossed with their secular affairs, they rely on him to a great extent,—far too largely, indeed,—for the investigation of the great questions relating to their spiritual and eternal well-being; and if he is to reach them and benefit them by his preaching, it can only be by the possession of their entire confidence that the things he speaks are “most surely believed” by him. “You will always be a very imperfect orator,” says Fenelon, “if you are not penetrated with the sentiments with which you wish to inspire others; and it is not as a spiritualist I say this; I speak only as an orator.”

The tendencies of the age are setting strongly in the direction of skepticism, and there are always some, in every community, ready to denounce the Christian ministry as "hirelings," who care more for the fleece than for the flock. Our well-meaning, but narrow-minded "brethren" of the Plymouth persuasion, few of whom have ever known any better type of preaching than that of some fox-hunting parson of the Church of England, re-echo the cry from the opposite quarter. And anything, therefore, that tends to weaken public confidence in the purity and honesty of the pulpit, is most earnestly to be deprecated.

It is to be confessed that ministers themselves are often to blame for this. A friend of ours was compelled, not long since, to spend an evening in the sitting-room of a public house, in the company of two clergymen, the one topic of whose conversation was—money! And the not unnatural conclusion to which he came concerning them, was—"out of the abundance of the heart, the mouth speaketh." Now and then we meet with a man who seems constantly on the look out for a "call" to "a wider sphere of usefulness," a habit of mind which, whether correctly or not, is generally interpreted to a minister's disadvantage. Uncharitable people will believe that the wider sphere is not his only motive for seeking a change, and it is questionable if they are not sometimes half right.

But there is a graver evil still, of which we have to speak, and one which, we fear, is doing more than any of us is aware of, to undermine public confidence in the honesty of the ministry, viz. : the readiness with which some men contrive to change their ecclesiastical relations. We live, to be sure, in a liberal age, when happily all religious bodies are being drawn together more closely than ever, and when "broad church" schemes are in high favour. But we have no idea that christian charity requires of us the obliteration of all denominational distinctions.

When, therefore, we see a minister change his creed with the facility with which he changes his coat,—when we see a gray-headed Methodist, who has spent an average lifetime in preaching Arminianism, suddenly converted to the Confession of Faith,—when a life-long advocate of Independency, as suddenly becomes enamoured of Presbytery, and to escape some momentary difficulty, turns his back on all his dearest and most sacred associations; or, renouncing his Congregational ordination, along with "the devil and all his works," seeks confirmation and "orders" in the Church of England, all our religious sensibilities are shocked, and we are compelled to ask, are these men honest? Can these changes be the

result of conviction, or are they only matters of worldly convenience or advantage?

Political summersaults are not uncommon; we expect such things from the necessitous adventurers who sometimes find their way to Parliament, although it is to be hoped that public sentiment will never become so debauched as to think lightly of them. But surely the community has a right to look for something better from men whose business it is fearlessly "to declare the whole counsel of God." They, above all other men, must be faithful to truth, and to their convictions. Defection on their part is "as when a standard-bearer fainteth."

Let us not be misunderstood. Men often do, conscientiously, and at great personal sacrifice, change their ecclesiastical relations, although this rarely occurs, probably, after they have passed the age of forty. Of such we have nothing to say, except to commend them for following out their convictions. "Let every man be fully persuaded in his own mind." If, in such case, any one finds himself landed (where, of course, we think he ought), on the solid foundations of orthodox Congregationalism, we rejoice; if not, we are sorry. What we deprecate is, the transference of such relations as a matter of *convenience* or of *worldly policy*, and without any change in doctrinal or ecclesiastical views to warrant it, and the subscribing of creeds and standards with a declaration of "unfeigned assent and consent," which cannot be honestly given. From such tampering with truth and duty every honourable mind must shrink, and for ourselves, we want no man to join us, or to remain among us, who is not in hearty sympathy with the views of the Congregational body.

THE COMMUNION QUESTION AGAIN.

DEAR SIR,—The first part of your remarks on the Communion question, in the last number of the *Canadian Independent*, will have little weight with those who think for themselves. Intelligent readers of the New Testament will not fail to perceive that in Acts ii. and elsewhere, those who received the Word were baptized and added to the Church, and also that in this matter, the Apostles acted in accordance with the command of Christ. These are simple facts, and require neither "reasoning" nor "inference" to bring them out.

Your attempt to divert the attention of your readers from these simple facts, to what you call my *inference*, is a piece of shuffling worthy of Abelard, and the scholastics of the middle ages. As such, I will let it pass without further comment.

You tell us that "If G. M. is prepared to say that no Pedo-Baptist can be a Christian, or what amounts to about the same thing, can be conscientious in rejecting immersion, he may adhere to the principle he is defending consistently enough."

The subject under discussion at present is not who are, and who are not Christians, but what is the scriptural rule of Church-fellowship, or in other words, the Communion question. Logical reasoners do not hop from one question to another, in order to throw dust in peoples' eyes. When they begin to a subject, they keep by it until it is finished. The question as to whether a Pedo-Baptist may, or may not be a Christian, has no more relation to our present question than the Newtonian theory of gravitation.

In reference to household baptism, you remark that when "our correspondent can show us where the Apostles have prohibited the baptism of children (infants I suppose) with their parents, we will confess to have misread their Acts, and abandon the practice."

I cannot, Mr. Editor, show where the Apostles have prohibited the baptism of infants. Neither can I shown any part of God's Word which prohibits the use of holy water, and wax candles in places of worship. Are we then to use these articles in our places of worship, because they are not prohibited in the Bible? Christ says, "Ye are my friends, if ye do whatsoever I command you," John xv., 14. But Christ has given you no command either to baptize or *rhantize* unconscious infants, consequently, it would be better for you, Sir, to abide by your Master's orders. Infant baptism is a question on which the Scriptures are silent, and where the Scriptures are silent we cannot have firm footing. Remember it is written, "Behold, to obey is better than sacrifice, and to hearken, than the fat of rams," 1 Samuel, xv., 22.

In alluding to Apostolic baptism, you say, "The fact that the Apostles baptized men and women upon profession of their faith proves nothing, for these converts were all previously Jews or heathen, and not having received the rite in infancy, were baptized of course in adult age, just as is common in modern missionary fields, &c."

Prove that the Apostolic practice of baptizing men and women upon profession of their faith is to be confined to Jews and heathen. Do the Scriptures say so?

In speaking of the Baptists denying the validity of baptism, when not administered by a Baptist minister, you ask, "will our brother now admit, what he promised to admit, if the fact could be substantiated?"

Well, brother, this is a fair question, and I will endeavour to give it a fair answer:—

I agree with you that Dr. Davidson is an authority among the Baptists. But I am not sure that his opinion, in reference to the necessity of baptism being administered by a Baptist minister, is endorsed by the Baptist denomination. I have conversed with a Baptist elder on the subject, and he says that Dr. Davidson's opinion is not generally received. Hence, I come to the conclusion, that the necessity of a Baptist minister to perform the rite of baptism, in order to give it validity, is an open question. However, if you or I can collect facts to prove that even the majority of the Baptist denomination hold Dr. Davidson's opinion, I will "admit what I promised to admit." I am not pledged to defend a party. Truth is truth, and error is error, either among Baptists or Pedo-Baptists.

I am, dear sir,

Yours faithfully,

G. M.

WARWICK, April 11, 1870.

We had hoped that our correspondent would have stuck to his own motto—"reasoning and not railing"—but are sorry to observe a growing tendency, in every fresh communication, to use hard *words*, in default of hard *arguments*. He once wrote of us, "It is evident, at a glance, that the editor of that periodical (the "*C. I.*") thinks for himself. His first remark in the above letter would seem either to imply a withdrawal of his good opinion of us in that respect, or to cast a doubt upon our honesty, in arguing as we have done. Are, then, our strict Baptist brethren the only people who "think for themselves?"

Were we disposed to employ his own phrase, we should say that in the opinion of not a few "intelligent readers of the New Testament," the "shuffling" has been all on *his* side in this discussion. Thus far, at least, in spite of our thrice-repeated reference to it, we have been unable to extract from him a single remark about the 14th of the Romans. Will he kindly look our argument squarely in the face, and tell us the meaning of the 3rd and 4th verses of that chapter? G. M. must know very well that *we* never raised the question, "whether a Pedo-Baptist may, or may not be a Christian." He has himself tacitly admitted that he may, and we shall certainly not dispute it. But our brother must surely be the subject of some sad mental obliquity, if he cannot see that that admission has a most important bearing upon the issue between us. If it have not, why is he so shy of the chapter referred to?

The retort about "holy water and wax candles," has so much of the appearance of an attempt to "throw dust in people's eyes," that we should really so have regarded it, had not our correspondent so indignantly denounced such ways. It is very easily met, however. The use of these articles is one out of many Romish inventions, dating long after the completion of the Sacred Canon, which, while amply condemned by its general principles, needed no specific prohibition in the Apostolic age. But baptism having superceded circumcision, in the administration of which, children had always been associated with their parents, there was a moral certainty that it would be administered to them, as circumcision had been of old, unless it were expressly limited to adults. That such was the actual result, the prevalence of household baptism, in our judgment, abundantly proves; and that such was the Divine intention, we take to be equally evident from the conspicuous absence of any such limitation. Where now is the analogy between the two cases?

Of course, with these views, we do not admit that "the Scriptures are silent" on the subject of infant baptism; but we none the less value our brother's excellent admonition in regard to "abiding by our Master's orders," and hope he will keep them in view when next about to turn some conscientious Pedo-Baptist brother from the Lord's table!

As to our proving that baptism upon profession of faith was to be confined to Jews and heathen, it will be quite time enough for us to do that, when G. M., or any one else, can adduce from the New Testament, an instance of the opposite character, viz., that of a child born of christian parentage, being baptized on his making such a profession; or of a Judaizing teacher complaining that Christianity cut off the children from the covenant relationship which the Patriarchal and Mosaic economies assigned them.

The question as to how far the quotation from Dr. Davidson repre-

sents the practice of the Baptist denomination, we must leave for G. M. to settle. Our brother of the *Canadian Baptist*, to whom we appealed on the subject, is silent, unwilling, seemingly, either to endorse or to condemn his position. May we yet hope for a reply? Would immersion in the name of the Trinity, by an unimmersed Methodist, or Independent minister, be accepted as valid baptism by the denomination generally?

Perhaps our discussion of this question has now gone on about as long as is likely to be serviceable to the cause of truth, and unless, therefore, our correspondent has any fresh light to throw upon it in his next communication, we shall feel it to be our duty to bring it to a conclusion in our June number.

SUGGESTIONS FOR CHURCH WORK.

DEAR BRO.,—As the Secretaries of half a dozen State Conferences and Associations, have during the year courteously sent me their Reports, I have been looking through them a little, to see if I could glean some suggestions or facts that might be appropriate and useful to us.

Evangelizing.—A good deal of attention appears to have been paid, in Vermont, to this branch of christian effort. In two counties, two missionaries were engaged for the year, to labour. The plan of one was “to go into a town, (township), hold meetings every day, and bend all his energies to awaken a religious interest in the community, and bring men to Christ.” Then go away to some other place and leave them. The committee rather preferred an Evangelist to follow up his work, and revisit them often. A settled pastor devoted some time to the regions beyond him. His plan was “to start from home early in the afternoon, call upon every family I can in the neighbourhood, converse with each member, as far as practicable, on the subject of religion, and hold a meeting in the evening.” It would do every pastor good thus to go out beyond his own pastoral bounds. I suggested to our Missionary Society, some years ago, that every aided pastor should be required to devote a certain number of weeks every year to evangelistic work. I understood from a member of the general committee that it was adopted; but, except in my own case, I don't think it was. Our pastors find two difficulties, (1) inaptitude and want of energy; and (2) opposition from their deacons and members. The action of the Missionary Committee would overcome the first difficulty; the second would disappear in the process of the first missionary journey. In this connection, it is noted in the *Maine Report*: “The following plan has been suggested, and somewhat discussed the past year; that young men just entering the ministry be induced to devote one year at least to missionary service, before seeking a permanent settlement.” I would hold up both hands for that. And if this missionary service were done under the supervision of some of our missionary bishops with too wide fields, so much the better.

Christian Work.—In Massachusetts, “some of the churches are in the habit of having a regular annual report of their work,—just as if they considered themselves working societies.” One of these reports is given as a model. Under six heads—Statistics, S. S. work, Contributions,

Young Ladies' Association, Ladies' Benevolent Society, and Working Committees, (the latter comprising eight committees), are put down 83 items, besides remarks under several of the heads.

In the same report, speaking of the deficiencies of early New England church policy, we read—"Still another of these defects was, that the local church was not distinctly recognized as a *working society for the conversion of its parish*. This principle was then acknowledged by no body of Christians. We suppose it impossible to find any authorized definition of the church, Roman, Reformed, Anglican, Presbyterian or Congregational, which is not lacking in this particular. They all recognize worship and edification as church objects, and the ministry as the grand agency for conversion; but the conception which makes the church itself—the church including the pastor and led by him—the responsible agent for pushing on the conquests of the gospel, belongs wholly to the present; and even now is not practically in force in the majority of the churches of any name." More the pity that it should be so! Further on we read, "Hold *praise-meetings*.....for those who refuse to hear sermons or addresses, and to come to prayer-meetings." "Establish open-air services in the large towns.....*Let laymen hold meetings in school houses*. Multiply neighbourhood prayer-meetings!"

The fact is, the *church* should do all the public christian work there is to be done. And it was doubtless partly a reaction and a protest from and against the immobility of the church, that set up the Y. M. C. A. On this point, the Mass. report, with a little "down-cast" quaintness, remarks,—“That zeal, which led our Y. M. C. Associations, in the utmost purity of purpose and the heat of youthful blood, to strike out in methods independent of the churches, has visibly subsided. They seem to be taking a breathing-spell, and to be considering thoughtfully the wisdom of switching back their Christian activities upon the main tracks of the church, as the divinely-organized society for Christian work.”

Again, “The *churches* must work! Though you succeed in rousing a large number of church members to activity, most of them will soon give out, unless the church shows an interest in their labour, persuades them to speak about it, and strengthens them month by month with prayers and counsels.” Hence the value and necessity of Fellowship Meetings. “Reports of the success of these meetings continue to be made. The usage seems to be slowly spreading among the churches.” They are described as “Meetings of the whole church for christian conversation, or for such devotions as shall quicken the joy of their oneness together in Christ.”

The Statistical Secretary of N. Hampshire strongly “reiterates” that “*every church* should have a *clerk*, and one who will faithfully perform his duties. If a church contains only three members.....one of them should be clerk.”

Elsewhere, I lately saw that the membership of a certain church were all comprised in one or the other of *ten committees*; and to these were committed, in special trust, the various departments of christian work. The noticeable thing was that *every member*, old and young, was drafted into some “committee.” They could choose their work; and could (I suppose) serve on more than one staff, if so disposed.

Neglect of Ordinances.—A discussion on this subject took place in the Mass. Association. Some of the causes assigned were: "Neglect of family religion, especially of its spirit. If home be not made a sanctuary, the house of God will not be revered as such." "Remissness on the part of christians, pastor and people, in neglecting to go out into the highways and hedges." "The tendency to a division into castes, and the separation of the rich and poor." "The cost of church sittings: many families cannot go on an equality, and finally drop out of religious society."

With respect to the constitutions and modes of work in these Associations and Missionary Societies, I note the following:—In N. Hampshire, the basis of union is the "Assembly's Shorter Catechism." In Missouri, it is "The principles set forth in Declaration of Faith adopted by the National Council at Plymouth, June 22, 1865." In Maine, the Moderator, Corresponding Secretary and Recording Secretary, are all elected by ballot, and serve three years in office.

In N. Hampshire and Vermont, there are respectively 43 and 49 churches aided from the general missionary funds; and in every case, for the information of all concerned, the separate amounts granted to each church is stated. I know not why these grants are not given separately in *our* Missionary reports. I think I shall move an amendment to that effect this year; unless indeed the General Committee take the wind out of my sails by doing it voluntarily.

Yours for the present,
W. W. SMITH.

TO THE ALUMNI OF THE CONG. COLLEGE, B. N. A.

BELOVED BRETHERN,—In accordance with the appointment at our last annual meeting, the day following the sessions of the Congregational Union next June (*viz.*: Tuesday, the 14th), is devoted to exercises somewhat similar to those with which we have been familiar in the College Class, to be conducted by the present Faculty of the C. C. B. N. A. Being entrusted with the planning and providing for such exercises, I have arranged with Revs. Dr. Wilkes and Prof. Cornish to *præsides* severally, as indicated in the following programme, which I hope will meet with your cordial approval, expressed by earnest endeavour on the part of each to render this as profitable a commencement of an Alumni Institute for mutual improvement, as circumstances will admit. The removal of our beloved and honoured Principal, whose long continued relation to our College was a powerful bond of fellowship and sympathy between the successive classes from the beginning, while it renders the prosecution of the proposed plan less attractive to our hearts, really supplies additional reasons for providing such a means of union and fellowship. Let *every* Alumnus, whether in the Dominion or out of it, if possible, contribute his quota of pleasure and profit to the Society, by his presence and participation. The place of meeting will be the Lecture Room of Bond Street Congregational Church, Toronto. The brethren, whose names are mentioned as contributors of a plan of a sermon or reminiscences, will specially oblige by accepting and performing such service.

It will be observed that their names represent classes of successive periods, embracing the earlier and the later. It is very desirable that every one of us should prepare a plan on the common text, and should time permit, more than four may be called for.

The Professors, who enter very heartily into the proposal, wish us to come as well prepared as possible, to render this a season of vigorous and free discussion. They desire questions, as well as answers, on the topics under consideration. Brethren will please come supplied with Greek Testaments for the morning session.

EDWARD EBBS,
Secretary in re.

Ottawa, 16th April, 1870.

PROGRAMME :—

9 A. M.—Prayer and Praise.

9.30.—*Greek Exegesis*—Ephes. I, 1-14; Rev. Prof. Cornish, M. A., to preside.

11.—*Theological Lecture* by Dr. Wilkes. Theme:—The Goodness and Justice of God; followed by free discussion.

12.30.—Recess till

2.30.—*Plans of Sermon* on Ephes. II., 4, 5. by Revs. S. N. Jackson, B. W. Day, D. Macallum and R. Robinson. Dr. Wilkes to preside; and after criticisms by Alumni, to give suggestions on methods of treatment, &c.

4.—Conference on *Pulpit Elocution*. Prof. Cornish presides. Dr. Wilkes takes part.

5.30.—Recess till

7.—*Social Re-union*. Brief Historic and Personal Reminiscences of the Collego—its Classes—Experiences, &c.,—by Revs. L. Kribs, W. F. Clarke, W. H. Allworth, W. Hay, F. H. Marling, E. Barker, R. Brown, J. A. R. Dickson, and others, if time permit, interspersed with prayer and praise.

"HIS GOING FORTH IS PREPARED AS THE MORNING."

I see, or think I see,
A glimmering from afar;
A beam of day that shines for me.
To save me from despair.

Forerunner of the sun,
It marks the pilgrim's way;
I'll gaze upon it while I run,
And watch the rising day.

One sad and solemn thought rises in the mind on reading these lines of the poet Cowper. Beautiful as they are, and truly affecting, when you think of the religious history and mental exercises of the writer, they yet do not represent universal experience. Happily many a sincere penitent soon finds relief and safety at the foot of the cross. But not so do all. There are strong convictions and terrors of conscience, and "strivings of the Spirit," which never result in a hope of pardon, or a prayer for mercy. When, therefore, you hear a man say, "I am with-

out hope," his case is at once appalling and discouraging. None but God can save him.

Dr. Spencer, in his "Pastor's Sketches," relates the case of a minister, who thus writes:—"You say I am always happy, but you know little about me. I am not accustomed to obtrude my griefs upon others for awakening a painful and useless sympathy; and I have sadly learnt that there may be griefs utterly beyond their powers to understand, and which, therefore, their sympathies cannot reach. But I have seasons (and they are not unfrequent), when my soul is cast down within me. I am sure I can sympathize with any and every trouble of your darkest hour. * *

"I could see no light. I was no christian! The Bible was a sealed book to me, Christ was as a fiction, and salvation as a dream. Prayer was not so much of a mockery as a *lie*, for I felt that I did not believe what my lips uttered, when they said they called upon God. I did not believe in God. I was a dark sceptic. I could realize nothing but my own wretchedness, and in the depth of that wretchedness, I cursed the day in which I was born. I could realize nothing, rest on nothing, believe in nothing. I would preach like an apostle, and go home in despair. I tried every device, but no relief came. I often thought myself like the man of gloom, who applied in his despair to some friend, and his friend said to him, 'divert your thoughts, take exercise, amusement, go to hear ('arlini play,' (a famous harlequin, attracting crowds at the time). 'Alas, sir,' said he in despair, 'I am Carlini myself!' And so was I. I went home in despair, weeping along the street as I went."

The Lord, in his infinite pity and grace, "brought up this man out of the horrible pit, and out of the miry clay, and set his feet upon a rock." And in his happier moments, while he records the riches of grace, he says:—"Never can I recollect those dark trials without being overcome with emotion. I wish I could forget them. But they are burnt upon my memory, and I have not been able to write this without many tears. God grant you may not be able to understand me now, or at any time hereafter. But if you ever should come into such depths, I know but of one way to get out—FAITH, FAITH, FAITH. You must not *try* to get out. You must let GOD TAKE you out. Reason with such feelings?—reason with a whirlwind as soon, with a tempest, with the maddened ocean. You *cannot* reason with them. They will take you up, and dash you about like the veriest mite in the universe. *Look*, do nothing but look."

It is hardly possible to contemplate a sight more distressful, more appalling, more fit for agony and tears, than an impenitent sinner, who has made up his mind to this deliberate conclusion, "There is no hope; no, for I have loved strangers, and after them will I go."

"Farewell hope, and with hope, farewell fear;
Farewell remorse, all good to me is lost;
Evil, be thou my good."

Mental suffering, resulting from sin, is found everywhere. But, whether despair of divine mercy arise from the charges of an ever faithful conscience, or a long course of iniquity, or mistaken views of the atonement, neither Christ, nor heaven, nor hope—no, not even the woes of the wicked, will suffer any man to perish without calling upon him to

run to a place of safety. "Is it possible that I shall be a lost man for ever? Must I run out the line of my being with the centuries of hell? No day star to beckon me away, no morning light to show me the beginning of hope? Must I be lost? How can I help being afraid? How can I sleep to-night unreconciled to God? With all my sin and guilt, and with perdition hard by me, how can I sleep? To-night I may be in hell; many shall be there, if I am not."

This theology of fear is terrible, but needful. Out of desperation arises hope. A drowning man will seize hold of a straw, and an alarmed soul may be glad to shelter itself in any ruined building that offers the least security; but when it has got there, it only stands shivering with terror, and soon finds the need of another and more secure retreat. A full view of any man's sins, without a full sight of the sufficiency and grace of the Redeemer, is enough to fill any man with despair, even, sometimes, bordering on madness. The mind of Cowper had been thrown from its balance, and he was really insane, under the belief that he was doomed to destruction. His "trouble of soul," like that of Wilberforce, while under conviction, was "long and terrible." A juster and happier view which he was enabled to take of his spiritual condition and prospects, came when he least looked for light to come, and began to fear that the cloudy day would be succeeded by the thick darkness of a stormy night. "*Saved by hope*," from immoderate dejection and despair. Saved from a rock horrid with breakers, and as much to be dreaded as the treacherous whirlpool—that daring confidence in the goodness of God without obedience to his will—Cowper records his affecting experience: "The happy period which was to shake off my fetters, and afford me a clear discovery of the free mercy of God in Christ Jesus, was now arrived. I flung myself into a chair near the window, and seeing a Bible there, ventured once more to apply to it for comfort and instruction. The first verse I saw was the 25th of the III. of Romans, 'Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God.' Immediately I received strength to believe, and the full beam of the Sun of Righteousness shone upon me. I saw the sufficiency of the atonement he had made for my pardon and justification. In a moment I believed, and received the peace of the gospel. Unless the Almighty arm had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder. How glad should I now have been to have spent every moment in prayer and thanksgiving. I lost no opportunity of repairing to a throne of grace, but flew to it with an earnestness, irresistible, and never to be satisfied."

As evening comes on we see the stars, so we discover the beauty of gospel light in the pit of penitential grief and humiliation. When the attention is turned effectually to the evil of sin, as displayed in its opposition to the divine law in the judgments threatened and inflicted for it; and, above all, in the cross of God's dying son, the conviction of guilt arises within the heart, and the sentence echoed from the depths of an awakened conscience is GUILTY! DEATH!

"Lord, I have sinned, and the dismal sum
 To such a number swells, that should this head,
 These eyes, this sinful trunk, a flood become,
 And melt to tears,—their drops would flow in vain,
 To count my score,—
 Much less to pay;
 But Thou, they say,
 Hast blood in store;
 O let that blood my debt repay."

And did He die for *me*, that I might live? Oh, the riches of grace. My sins, which are many, are all forgiven me. I catch at this hope, this sure hope. I trust upon it the whole weight of my salvation. That text, of which a dying minister said, "I always thought it too common to preach from, is now as the whole Bible to me." "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."

There are many who lose much time and expend much feeling in lamenting that their spiritual experience corresponds so imperfectly with that of other christians, who have made greater proficiency in the divine life, and had more blessed experience of its enjoyments. They forget that the early faith and feeling which belong to true religion, are to be valued chiefly for their *connections* and *consequences*, uniting the soul to a precious Redeemer, and giving a promise and pledge that by a diligent use of the appointed means, and in dependence on the Holy Spirit, their present feeble faith shall grow stronger and stronger, and their love abound yet more and more, in knowledge and in all intelligence—in accuracy of discernment. When "Christian" knew that the city in which he lived was doomed to be destroyed, he acted on his knowledge, crying, what must I do to be saved? He looked this way and that way, as if he would run; yet he stood still, because he knew not which way to go. In this perplexity, Evangelist directed him to go to "the wicket gate." But he could not see it. Must he go back, or stand still? "No," said Evangelist, "do you see yonder shining light?" "I think I do," replied the man. "Then keep that light in your eye, and go directly thereto; so shall you see the gate." He took the advice, he entered the gate, and went on his way rejoicing.

In like manner, if you follow the light which you do see, you will soon find the gate which you do not see. Paul's expression, "After ye were illuminated," is not to be confined to the first entrance of divine light into the mind. Spiritual light and spiritual illumination are the same in kind, but they differ in degree. The blind man at Bethsaida saw, on the first touch of the Saviour's hand, but he only saw "men as trees walking" before him, so obscurely and imperfectly as to be hardly able to distinguish them from trees, except by their motion. Then Jesus laid his hands again upon his eyes, and caused him to look up a second time, and his sight was perfectly restored, so that he saw every man and thing about him clearly and distinctly. It becomes us to say from the very first entrance of the feeblest rays of spiritual light, "One thing I know, that whereas I was blind, now I see." It is a change from "darkness to light;" but the first discovery of the glory of God is not in "the face of Jesus Christ," but rather in the face of the law, or of the judgment seat, or of eternity. If, then, you have been but convinced that you are a sinner, cherish the conviction, for it will

soon constrain you to cry for mercy, and to seek that mercy at the cross. The mariner does not throw away the little light which shines upon him from the polar star, but retains it in his eye till he safely reaches the port in view. And if Jesus appears to you in the feeble beams of the morning star, hold it in your view, for what you see, though but a glimmering, still is light, a beam from your Immanuel's face. Welcome the conviction. "Forerunner of the sun, it marks the pilgrim's way." You would not feel as you do if God had given you up. God would not have showed you such things had he intended you no mercy. That which makes the dawn so agreeable is that it is the presage of a brighter light.

The returns of light at the stated hour are an emblem of *certainty*. If we expect no more day than the dawn gives us, we should not rejoice in the early beauties of the morning. The sun, even at midnight, is hastening towards us unseen. Even so, "the *goings forth* of the Sun of Righteousness are *prepared*," appointed, ready to appear, not like those of the evening, whose rays are leaving us in darkness, but "as the morning," from early dawn to noon-day brightness, from the first sense of guilt to "the full assurance of hope."

"I've watched and watched, and seen how slowly
Great truths emancipate the mind ;
Even sunbeams, though so bright and holy,
A tardy course through darkness find ;
And yet I feel and know securely,
That light will force its onward way,
And out of night bring morning surely—
Morn brightening into perfect day."

Then shall ye know if ye follow on to know the Lord ; his going forth is "*prepared as the morning*." "He that followeth me," says Christ, "shall not walk in darkness." If you walk in the same path with him, you shall be enshined with the same celestial brightness. The closer you keep to him, the clearer shall be your light, and the safer your road. His light shall so stream upon you all the way, that you shall become yourself an illuminated man. You may, indeed, meet with hidden snares and pitfalls, stumbling stones, turnings and windings ; but in spite of the world, the devil, and yourself, if you have entered "the narrow way" through "the strait gate," your path will lead you to God's right hand ; and at length you will discover, to "the praise of his glory," that your present dim and partial light is but "the shadow of God."

S. T. G.

Whitby.

MATERIALS FOR OUR CHURCH HISTORY, NO. XV.

The first members of our order that settled in Garafraxa were the late Andrew Gerrie, sen., and family, who did so in 1840. Arriving in Montreal from Britain in 1838, he received from Rev. Dr. Wilkes a letter of introduction to the late C. J. Mickle, Esq., Guelph, and on reaching that locality, along with other members of his family, joined by letter the Guelph Church, then under the pastorate of the Rev. W.

P. Wastell. Our next Pastor, Rev. Elisha Martin, visited Garafraxa, accompanied by Mr. Mickle, and preached in Mr. Gerrie's house the first sermon, we believe, delivered by a Congregational Minister in the Township. After Mr. Martin's decease we united with the Eramosa Church, then under the charge of Rev. H. Denny who occasionally visited us, preaching at the same place, as did also his successor, Rev. R. J. Williams, who assumed the pastorate of said Church in 1850, and who preached afterwards at two other places in Garafraxa, namely Douglas, and the school-house in the Gerrie settlement, and likewise occasionally in the Village of Fergus. He was succeeded by the Rev. E. Barker. We had sometime previously been joined by several families of our order who had settled in the locality, and we unitedly resolved to possess our extensive field which was then in a deplorably destitute condition. Having no building of our own, we were favoured with the use of the nearest place of worship, the Presbyterian Church, Douglas, to hold our meeting for organization, February 24th, 1856, when 22 by letter, and 1 by profession were enrolled as members of the first Congregational Church. Rev. E. Barker, who was present, received a unanimous call which he then accepted. On February 27th, 1857, a special Church meeting was held at Mr. J. Newman's, the Revs. E. Barker and H. Denny present. The former resigned the pastorate, stating that his duties in Eramosa required all his time, and as Mr. Denny had just then been providentially sent amongst us, a unanimous call was tendered him which he accepted. Mr. Newman having kindly offered a site for a Church on his farm, it was gratefully accepted. The said site being considered the centre of our field, steps were immediately taken for the erection of a chapel, which was finished and occupied in the course of that year. Rev. H. Denny remained one year. We then received at intervals short supplies of the means of grace from Mr. J. V. Bryning, student; and Rev. Messrs. Pattison and Noble, then of Caledon. Rev. R. Brown became our Pastor in 1861. He for a short period took charge of the Erin Church; it was given up on account of its distance, and Luther taken in its stead receiving Sabbath afternoon services alternately with Douglas. Luther was afterwards abandoned, and the Green Settlement station commenced.

Believing that such road alterations were soon to be made as would cut off public access to our Meeting House, on December 29th, 1865, at a church meeting previously given notice of for that purpose, it was decided to build our new church at Simpson's Corners, the most central position, and a committee was also appointed to obtain a site from Mr. J. Simpson which that gentleman kindly granted. We commenced our active arrangements for its erection on January 3rd, 1868. As it would occupy too much space to enumerate the hinderances that delayed so long its completion, it will be sufficient to state that on Sabbath, March 29th, 1868, 18 members applied for letters of dismissal, which were instantly granted: 6 more afterwards followed the same course, leaving our membership 41.

We invited an advisory council (open to all the members) to meet with us. They did so May 20th, 21st, and concurred unaniously in our choice of site. One Rev. gentleman advised us to add 6 feet more to its length than we had decided upon, (making it 30 x 46,) kindly

promising us liberal aid, which promise both he and his people have most liberally fulfilled. We are glad we followed his advice as it is often found to be too small even with that addition. Next Sabbath, May 24th, Rev. R. Brown gave in his resignation. During the following summer Revs. A. McGill, Barton, W. F. Clarke, Guelph, D. Macallum, Markham, J. Douglas, Lanark, and E. Barker kindly visited us to break to us the bread of Life. An account of the laying of our church cornerstone may be seen in the *Independent* for September, 1868, and of its opening, February No. 1869. On December 15th, a most cordial and unanimous call was a second time given Rev. E. Barker to be our Pastor which he accepted, and soon commenced his indefatigable labour amongst us, and also in our Sister Church at Fergus. The Induction Service was held February 26th, 1869. Two members having joined us a short time previously the number on the roll when our present Pastor came amongst us, was 43: since then 57 more have been added by profession, the great majority being young people.

Truly the Lord hath done great things for us: to Him we would ascribe all the praise.

A. G.

OLD BACHELORS.

A correspondent, who signs himself "A Bachelor," writes us:—"As it is quite fashionable, even among Christians, to call St. Paul "an old bachelor," please inform us, world's people, where St. Paul's writings, as an inspired apostle, end, and where, as an 'old bachelor,' they begin?"

"Is there in this world any stronger, purer or more beautiful love than is to be found in the hearts of old bachelors for some one of womankind, whose memory never dies, but forms the one sad, sweet, mighty power to which is sacrificed so many hopes and so many dreary, aching years? We think not."

Our correspondent is right in regard to the flippancy with which St. Paul is often quoted on the question of marriage. His utterances on that subject were undoubtedly as much the teaching of Divine inspiration as any other portion of his writings, always understanding him, of course, to refer to "the present distress."

As to the other point, we have happily had no experience. If our celibate friend has, we advise him to *try again*, and endeavour, in the society of a loving wife, to forget the "dreary, aching years" he has uselessly "sacrificed" to some cherished memory. "There's as good fish in the sea as ever were caught," and if he will only look round, he will probably find somebody else spending just such "dreary, aching years," who would prove the very "help-meet" he needs, if he would only ask her.

The great Earl of Chatham once went with a pious friend to hear Cecil. The sermon was on the Spirit's agency in the hearts of believers. As they were returning home, the mighty statesman confessed that he could not understand it at all, and asked his friend if he supposed there was any one in the house who could. "Why, yes," said he, there were many pious, unlettered women and some children there who understood every word of it, and heard it with joy."

The Home Department.

THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

(Continued from Page 382.)

THE COUNCIL OF BLOOD.—ESCAPE FROM BONDAGE.

Anka's intention to return to Germany had been frustrated again and again; and as the law against leaving the Netherlands was now in full force, it seemed impossible for a woman, alone and unassisted, to make her escape. Alva's appearance had been the signal for multitudes to forsake their homes, and emigrate to other lands, to save both life and property; the bulk of emigrants following their beloved leader, William the Silent, of Orange, across the borders, into the neighbouring states of Germany. Anka had no property to lose, and her life she carried in her hands. She would have been well content to remain in Holland, but for the heart-rending sorrows that were crushing the very life and reason out of the despairing people. Amongst them Anka moved, a ministering angel, with a heart always

"At leisure from itself,
To soothe and sympathise."

She wandered on from one place to another, with no purpose in view, but to comfort the afflicted in mind and body, whether Catholic or Protestant. Hitherto she had been unmolested, her dress and professed calling seemed to place her above or beyond suspicion. She never concealed her religion; but those of her own way of thinking were of course silent, and no Catholic whom she had nursed had been base enough to accuse her.

At length she found herself in Antwerp, engaged as temporary nurse at the city hospital. Her position here was not a pleasant one, for the Sisters of Charity, who overlooked the establishment and assisted in the work of mercy, were very inquisitive about Anka's former life; and when she firmly resisted all their insinuating efforts to obtain her confidence, they treated her coldly and distantly, and she became an exciting theme for gossip and speculation amongst the small-minded Sisters.

Anka felt tolerably certain that trouble was near; but feeling herself in the path of duty, with no other door open just now for her to enter, she kept a quiet mind, and waited composedly for the gathering clouds to break.

There was a little girl in her ward who had lain there for several months; her case was hopeless, her friends were all dead or in exile, and she was left there to linger out her weary little span of life. When Anka first entered the ward, the forlorn child looked eagerly into the face of her new nurse, and the craving for motherly love depicted in that wistful glance touched Anka's heart. She came to the little bed, and taking the child's hand, said softly:—

"Poor lamb! your sorrows have come very early."

"I shall never get better," said the little one; "the Sisters say I am going to live with our dear Lady somewhere in the sky—I don't understand where, and I feel afraid; I would rather get well, and go home to my mother." A few tears rolled down on to the pillow, but she was a patient child, and seldom uttered complaints.

"It is a happy place where Jesus lives; He takes the children in his arms, and carries those that are weak and tired."

"Will He carry me?" asked the sufferer, "I am so weak I can't walk a step."

"Shall I carry you up and down this room in my arms?" said Anka. The child gladly assented. She was a light burden, and was soon willing to lie down again; but from that hour she loved her nurse, and would forget her pain and dread of death, when Anka walked with her up and down the long ward, and told her of the dear Saviour, with whom she would shortly go and dwell.

"Why don't you tell me about the blessed Mother?" asked the child one day.

"Because I want you to think most about the Lord Jesus. The Virgin Mother is very good, but it was Jesus that died for us on the cross, and he will take us to heaven when we die." Many other inquiries she made, for she seemed to feel that her nurse was different in some way from the Sisters, but Anka's replies always satisfied her.

Early one morning, the child appeared to be worse than usual. All Anka's remedies failed to relieve her pain, or even to divert her mind, when she thought she would try the effect of singing; and in a soft clear voice she immediately began one of Clement Marot's inspiring hymns, that were so popular then amongst the Protestants. Her experiment succeeded better than she had expected, for the little one ceased to moan, and lay looking at the beautiful face of the singer until she slumbered, and forgot her griefs awhile.

But Anka had had another listener, who was not so well pleased with her performance. On rising to cover the sleeper more warmly, she saw one of the Sisters standing in the room, with an unmistakable expression of coming evil on her countenance. It was earlier than her usual hour for visitation, and most probably the Sister felt rewarded for her diligence by the results that followed.

When the little sleeper awoke, her nurse was gone. She missed her sadly; the room was as desolate, and she nearly as forlorn as before—not quite so forlorn, though, for her simple heart was no longer afraid of that "somewhere in the sky;" and not long afterwards she was released from her sufferings, and carried home to rest.

We must return to Cuthbert. On the day following his visit to the Feldmanns, he went to the cathedral, into which neither duty nor curiosity had before led him. This Cathedral of Our Lady in Antwerp contained more riches and magnificence than any other church in the country, before the iconoclasts had begun their work.

One summer evening, the sunset flowed through the painted jewel-like windows upon lovely groups of statuary, priceless pictures, ancient tombs, exquisite carvings, and decorations, and ornaments, in every form of beauty that art or devotion could imagine; but the next morning's sunlight glared in, unsubdued by the rainbow tints that had

softened into semi-twilight its brightest beams, for the windows were shattered, and revealed a perfect wreck within. Every statue was cast from its niche, and every picture from the walls; every ornament and tomb, within reach of the destroyers' hands, was broken into a thousand pieces. The collection and offerings of centuries, in those few hours, became a heap of shreds and shapeless fragments. In the eyes of the infuriated multitude these things were no longer sacred,—they were the symbols of a religion that had made the soil of Holland red with the blood of her best and bravest sons and daughters; and all this wealth and beauty that dazzled the eye, and the Divine music that had floated on the scented air, laden with the odours of eastern spices, was an insult to the God of heaven, mingled, as it was, with the sighs, and tears, and unregarded cries of innocent victims.

A year had passed since this midsummer night's transaction; and some small attempts had been made to lessen the appearance of bareness and poverty within the grand cathedral. But another race of painters and sculptors and cunning workmen had to be born, and the wealth almost of a kingdom to be expended, before it could be again arrayed as it had been. All that the priests could secure of the confiscated goods of the condemned, and that they could save from the grasp of Philip's greedy minions, they bestowed upon their dismantled churches; and the household treasures of many a sturdy reformer were converted into objects of worship, and used for purposes that would have excited their highest indignation.

Cuthbert had heard Cabrera speak of the utter destruction of all this hoarded wealth, and he wondered whether one of Hans' most famous pieces of sculpture had shared the common fate. It had been sold to an Antwerp merchant, and presented by him to this church, before the sculptor's conversion and imprisonment. It was a group, in white marble, of the Saviour, crucified between two thieves, and had been placed above the high altar. If Hans could have risen from his grave, he would have been well satisfied with the treatment his own work had received. The figure of the Saviour had been wrenched from its place, and dashed to pieces; while the thieves, in bitter derision and irony, still hung above the altar, as if the devastators had said to the priests, "These be your gods, you have long since rejected the Merciful One; you shall not mock with pretended adoration even this lifeless image of the Saviour, whose example of love and pity you refuse to follow."

When Cuthbert saw the vacant place between the malefactors, he thought of his last interview with the sculptor; how with his own hand he had so quickly defaced the beautiful bas-relief which he had fashioned on the rugged stones of his cell, as if by a miracle; and he remembered, too, his parting words, "I, who worship the Invisible alone, will not provide graven images for other men to bow down to." They might shiver every stone or block of marble upon which Hans had wrought into a million atoms, but he did more for his fellow-men by his noble sacrifices than if he had enriched every church in Europe by his genius; his best monument was found in the hearts of those whom he led to the fountain of love and light.

In his darkest hours, Hans had never felt so abjectly miserable as Cuthbert did, who muttered as he left the cathedral, "If Hans was right,

then, what must *I* be? Worse, truly, than those thieves hanging there."

Cabrera was waiting for him in his room, to summon him again to the Council, and there was such unwonted satisfaction beaming in Cabrera's disagreeable countenance, that Cuthbert was sure it betokened coming ill to some unfortunate; and his surmise was true. De Vargas was in one of his most jocular moods, and having discussed some preliminary business, he cried out:—

"Now, Hessels! Wake up, you drowsy Dutchman! We are going to relieve the tedium of the council-room by trying a heretic ourselves. It is not much sport signing a heap of paper, and sending troublesome wretches to the gallows that one has never set eyes on; we will honour a criminal, to-day, by a personal examination. Wake up, man! Father Cabrera says she is wondrous pretty."

"A woman is it?" said Hessels, rubbing his eyes. "What business has our reverend celibate to know whether she is pretty or ugly?"

"None at all, Master Hessels, after the manner you would imply," said the priest, in a silky voice.

"Father Cabrera is not blind; and all reverend confessors do not cover their eyes with such a veil of piety as his brother Cuthbert here does."

Poor guilty Cuthbert felt as if de Vargas had read his secret. Well, whatever ill befell him, he was thankful to think that Anka was far away out of the reach of these monsters.

"Bring in the culprit," said de Vargas.

"Shall we summon the sister who informed against her?" asked an attendant.

"No, these heretics always accuse themselves."

There was a movement at the end of the table. Cuthbert lifted his eyes to see this fresh victim, and there stood his own beloved Anka! She glanced round the table, where the judges sat, with a composed air. She did not dream of mercy—she could not. She had never heard of a pardon being granted by these Inquisitors; they never forfeited their right to the title of "Councillors of Blood." But there was one amongst them whom she did not think to see; her horror and grief were as great as his, and for a moment her eyes rested upon him incredulously; but the constant presence of danger had taught her great self-command, and before her emotion was observed, she had regained her outward quietude. Cuthbert withdrew his gaze, and did not look at her again.

The examination went on in the usual manner; and of course she was found guilty on every point, though the chief offence was the singing of Marot's forbidden hymns. De Vargas's coarse remarks and jests were far more painful to the prisoner than his final, cruel sentence, which he pronounced after one hour's trial—a very reasonable time, then, for considering a question of life or death. The president's verdict was always put to the vote, and the members seldom differed in opinion. Hessels was again snoring on the table, and when they shook him, he growled out, "To the gallows with her!" though he had hardly listened to a word that had been spoken. But this was his customary advice, and having given it, he went to sleep again.

Then came Cuthbert's turn; he did not seem to have been quite conscious of what was passing.

"Come, Saint Cuthbert," said de Vargas, "we are waiting for your vote."

Cuthbert's face turned deadly pale, and a cold sweat stood on his brow; he looked at de Vargas, helplessly, held up his trembling hands, and seemed about to say something, when he sunk senseless on the floor.

"Our brother fasts too much," remarked Cabrera. Anka was ordered away, and Cuthbert was taken into an adjoining room.

The prisons of Antwerp were overflowing, and in consequence of this, Anka was conducted for safety to a cellar beneath the council-chamber—a damp and comfortless hole, but not worse than the ordinary accommodation provided for criminals; and there, unmolested, she sang her hymns, to enliven the gloom and encourage her own heart. Even if overheard, she could but die once.

In the middle of the night, the cellar-door was unlocked, and Cuthbert presented himself. He stood silent before her, ashamed and embarrassed.

"Was it really my friend that I saw to-day amongst such company?" asked Anka, at last.

"Oh, Anka!" he cried, throwing himself at her feet; "do not *you* reproach me; if you know how hateful I had become in my own eyes, if you knew the torments I have endured, you would pity me—even if you ceased to love me."

"But I have not ceased to love you, Cuthbert; and I do not wish to reproach you; but do not, I beseech you, kneel to me. Cuthbert, you shall not weep so; in any case you could not have altered my sentence."

"But I will prevent its ever being executed," exclaimed Cuthbert, starting to his feet. "My resolve is taken; but first hear how I came to this city." He told her of his struggles, his misery, his fruitless search after peace, and his journeyings. "I have been striving against the Holy Spirit all this time. To-night I lay down my arms, and own myself conquered. I was proud; I did not like your plain and simple way of obtaining salvation. I was afraid, too, and yet while shrinking from persecution, I have been enduring the pains of hell. No, Anka, do not touch my hand! it is stained with the blood of God's saints."

"But the blood of Jesus can wash it clean. Oh, Cuthbert! your words fill me with more joy—a thousand times more—than if you had come to say I was free."

"And free you shall yet be, my Anka."

"And leave you here to brave de Vargas' anger? No, we will die together."

"I do not intend you shall go alone, if I can prevent it. But do not think I fear death now; and unless I might spend the rest of my life with you, I would not ask it of any one."

"There is one in this city that I think would help us," said Anka, with some hesitation. "The Spanish officer that was sick at Liege is here. Yesterday, from the hospital window, I saw him pass down the street."

"Are you sure he is to be trusted?"

"Quite sure; it was he who befriended me in Bruges. Say that Anka Gerhardt asks his aid."

(To be continued.)

WHY IS IT?

A lady member of my church said to me once, "Why is it that my children are not inclined to be religious? I see other children whose whole tendency is to piety—uniting with the church early in life, interested in devotional services, and growing in attachment to the church, while mine are becoming more worldly every day. Why is it?" she asked. "I send them to Sunday school. I take them to church every fair Sabbath, but no impressions of piety are made upon them. I cannot understand it."

I proposed a few questions:

"Do you show any particular religious example daily to your children in the household?"

"I cannot say that I do, but they know that I am a professor."

"You say that you send them to Sabbath school and to church; do you converse with them about the sermon they have heard, or the lesson of the Sunday school? or do you not rather discuss trifles of no religious bearing before them upon their return?"

"I am afraid the former is never done, and the latter often. Still, there can't be much harm in that."

"Do you ever speak to them personally about religious duties?"

"No, I do not like to; it is a very delicate subject."

"Do you ever have family worship? Do your children ever hear your voice raised to heaven for them, and thus know that you take an interest in their religious welfare?"

"No, we never had family worship. My husband and I are both diffident, and never could bring ourselves to pray aloud; but we do pray for them in secret."

"Do you allow them indiscriminate reading—newspapers, magazines, books, whatever they fancy?"

"Yes, we never trouble ourselves about that. They go to the circulating library and suit themselves; reading, you know, is improving to their minds."

"Do you cultivate worldly tastes in them, force them into godless society, indulge and foster the love of fashion, send them to dancing schools, take them to the opera and theatre, and thus nurture a keen relish for irreligious pursuits?"

"Yes; they must have some amusement; their companions all do the same, and we want them to be in the best society."

"Well," I said, "now, look at the matter in the light in which you yourself have put it. You are a professing Christian and want your children to be the same. Yet you do nothing to make them such. You give them no religious counsel. You set them no religious example. You exercise no religious care over them—let them (those you are appointed to lead and mould) go where they please, read what they please, associate with whom they please. You foster their natural pride and vanity by indulging their worldly taste. You impose no restraint, no self-denial. You educate them in the belief that the highest success in life is to move in good society, which means fashionable society, irrespective of its morality. You give them no character training. You use no plastic power to shape them after the Divine pattern, and yet you are

surprised that they are just what you are insensibly making them. They naturally look to you as their guide. Your authority over them is absolute, and yet they see nothing in your life and hear nothing from your lips to elevate the thoughts to a higher character. Nor is this all. You not only do nothing, but you give them up to a power that is incessantly influencing them away from Christ. They mingle in scenes where godlessness is attractive, where religion is debased before them—they learn to feel that it is humiliating to be a Christian. The very vainest thoughts are nurtured. The world is never idle; it is always attracting, infatuating, educating. You relinquish your hold upon your children and give them to the world, and then are amazed that they are worldly! You sleep, and *while* you sleep the devil sows tares. God will ask you for those children by-and-by. He has given you power, positive resources for their training, and He will ask you to give them back to Him fitted to dwell with Him forever. What can you say when that demand is made?

“If, when you go to your room to-night, an angel, all beautiful and glorious, should appear before you and say, ‘I am commanded of God, from whom I come, to deliver to you a precious jewel. Its value is beyond estimate. It is to be placed finally in the crown of Jesus, there to remain forever. I deliver it to you for safe keeping until it is called for. If you guard it carefully it will grow more beautiful and precious every day; if you neglect it, it will be marred and ruined. This is God’s trust to you; watch it well.’ What would you do?

“That trust would never be absent from your thought. You would scarcely dare to take your eye from it. You would be inspired by it to unrelaxing diligence. Nothing would be neglected to secure its safety. You would bind it upon your very heart, and defend it with your life. And when the day came on which to deliver it up you would be proud to present it with lustre increased, a jewel worthy of its setting. If it should be proposed to you to throw it into the street, to send it to be exhibited to vulgar eyes and fingered by irreverent hands, you would draw back with horror.

“And yet God has given you such a treasure in your child. An immortal soul purchased by Christ’s blood is entrusted to your care. You are to beautify it by instruction and example. As you regard it, it will be a jewel for the King’s crown, or a darkened, blighted spirit unfitted for heavenly companionship. And do you respect this trust? You throw it off from your keeping. You fail to watch it. You permit the King’s enemies to surround it, and impress their taint upon it. It is daily slipping away from you while you are swiftly going to God to account for it.

“The reason why your children are irreligious is plain from your own acknowledgment. The fault is not theirs, but *yours*. Change your treatment, give your children healthful amusement—such as will be good for soul and body; teach them to look away from the simplest follies for their enjoyment. Be what a mother should be to her children—a spiritual director. Establish a confidence with them about religious matters. Let their eyes read upon your heart an intense desire for their salvation. Surround them with a religious atmosphere. Show them that to be a Christian is to be cheerful, joyous, sunny, while it is exalted purity.

Teach them the sweetness, the ineffable delight of communion with God. Ask God's help upon this course, and you will see the result you claim to desire."—*Christian Union*.

HOW IT WAS BLOTTED OUT.

The following letter was originally read in the Fulton street daily prayer-meeting of New York city:—

My Dear Brother,—You know that for many years I had been a follower of strange gods, and a lover of this world and its vanities.

I was self-righteous, and thought I had religion enough of my own that was better than the Bible. I did not believe in the devil or hell. I believed that as God had created man, he was bound to save him. I knew I did not serve him, did not know him, did not obey him. Prayer was forgotten, church was neglected, and worldly morality was the tree which brought forth its own deceptive fruit.

As time rolled on, God blessed me with children. As my boy grew up, our mutual love for him made us anxious about his welfare and future career. His mind turned over the little he had learned about God; and his nightly prayers had been taught by us, from habit and superstition, more than from any conscientious feelings. His questions often puzzled me; and the sweet and earnest manner in which he inquired of his poor, sinful father to know more about his Heavenly Father, and that "happy land, far, far away," of which his nurse had taught him, proved to me that God had given me a great blessing in the child.

A greater distrust in myself, and a greater sense of my inability to assure my boy of the truth of the faith contained in the simple little prayers I had learned from my mother, with my brothers and sisters, gradually began to come over me, and made me often reflect. Still, I never went to church; had not even a Bible in the house. What was I to teach my boy, Christ and him crucified, or the doctrines I had tried to believe? Blessed be God, he in his sovereign will chose for me!

One of his little friends died, then another, then his uncle. All these made an impression on the boy. He rebelled against it; wanted to know "why God had done it? It was hard that God should just go and take his friends; he wished he would not do it?" I, of course, had to explain the best way I could.

One evening he was lying on the bed, partly undressed, myself and my wife being seated by the fire. She had been telling me that T— had not been a good boy that day. She had been telling what he had been doing, and had reproved him for it. All was quiet when suddenly he broke out in a loud crying and sobbing, which surprised us. I went to him, and asked him what was the matter?

"I don't want it there, father; I don't want it there," said the child.

"What, my child, what is it?"

"Why, father, I don't want the angels to write down in God's book all the bad things I have done to day. I don't want it there. I wish it could be wiped out." And his distress increased. What could I do? I did not believe; but yet I had been taught the way. I had to console him, so I said:

"Well, you need not cry; you can have it all wiped out in a minute, if you want."

"How, father, how?"

"Why, get down on your knees, and ask God, for Christ's sake, to wipe it out, and he will do it."

I did not have to speak twice. He jumped out of bed saying, "Father, won't you come and help me?"

Now came the trial. The boy's distress was so great, and he plead so earnestly, that the big man, who had never bowed down before God in spirit and in truth, got down on his knees alongside of that dear boy, and asked God to wipe away his sins; and, perhaps, though my lips did not speak it, my heart included my own sins too. We then got up, and he lay down in his bed again. In a few moments more he said,—

"Father, are you sure it is all wiped out?"

Oh! how the acknowledgment grated through my unbelieving heart, as the words came to my mouth,—

"Why, yes, my son; the Bible says, if you ask God, from your heart, for Christ's sake, to do it, and if you are really sorry for what you have done, it shall be all blotted out."

A smile of pleasure passed over his face, as he quietly asked,—

"What did the angel blot it out with? With a sponge?"

Again was my whole soul stirred within me as I answered,—

"No, but with the precious blood of Christ. The blood of Christ cleanseth from all sin."

The fountains had at last burst forth. They could not be checked, and my cold heart was melted within me. I felt like a poor, guilty sinner, and turning away, said,—

"My dear wife, we must first find God, if we want to show him to our children. We cannot show them the way unless we know it ourselves."

After a little, the boy, with almost heaven looking out of his eye, came from his bed, and, leaning on my knee, turned up his face to mine, and said,—

"Father, are you and mother sinners?"

"Why, yes, my son, we are."

"Why," said he, "have you not a Saviour? Why are you sinners? God don't love sinners; why don't you love God?"

I answered as best I could. And in the silent hours of the night I bent in prayer over that dear boy, and prayed, "Lord, I believe, help thou my unbelief." My wife, too, united with me, and we prayed jointly for ourselves and our child. And God heard our prayers, and received us, as he always does those who seek him with a whole heart, for he has said unto such, "they shall surely find me."

Such was the letter. Dear reader, how is it with you? Have your sins been blotted out in the precious blood of Jesus?

A Boston minister says that he once preached on "The Recognition of Friends in the Future," and was told after service by a hearer that he thought it would be more to the point to preach about the recognition of friends here, as he had been to the church twenty years and didn't know anybody in it. Not much more of a compliment to himself than to the church.

PAGE

MISSING

PAGE

MISSING

Dr. Hagenbach, whose *History of the Church in the Eighteenth and Nineteenth Centuries*, (London: Hodder & Stoughton, 2 vols., 8vo.,) gives a masterly sketch of the origin and development of all the various schools of religious thought abounding in Fatherland. The author seems to labour under the slight mistake that his own country is the world, and that the history of Christianity in Germany is the history of the Christian Church at large, but so far as relates to that field, his work is invaluable, all the better done for this very concentration of thought within such limits.

Many large-hearted Christians will be sorry that Dean Alford has resigned the charge of the *Contemporary Review*, for it was in his hands a unique publication, conducted by a dignitary of the English Church, and contributed to chiefly by his brother clergymen, yet admitting candid representatives of opposite schools amongst them; courteous to non-conformists, and sometimes open to articles from their foremost writers. It is promised that the spirit of its founder shall characterise the management of his successors.

Amongst a class of books especially needed for their judicial calmness of tone, in the defence of the gospel, honourable mention must be made of *Judged by His Words*, an attempt to weigh a certain kind of evidence respecting Christ, (London: Longmans.) The words of the Lord Jesus Christ concerning Himself are analysed with impartial carefulness, and the result is a strong confirmation of the orthodox belief in His Humanity and Divinity.

Job cried out, "Oh that mine adversary had written a book!" and Pio Nono, if ever he uttered such a wish concerning Garibaldi, has had it fulfilled, for in the *Rule of the Monk*, (London: Cassells, 2 vols.,) the patriotic general has proved, most of all, that in his hands "the pen is" not "mightier than the sword." The book professes to be an account of "Rome in the Nineteenth Century," but this is given in the form of a poor novel, whose exaggerated charges Protestants cannot sustain.

The Pope and the Council, by "Janus," is one of the books that go far towards settling public opinion. It is not large in compass, but is so packed as to contain a great deal of weighty matter. Its authorship is not avowed, though it is pretty well agreed that it must have been written by a Roman Catholic. It has been supposed to have been a joint production, and again several individuals have been named of the school to which Dr. Dollinger belongs. Professor Huber is the latest and most confidently conjectured author. Whoever he or they may be, the work is one of consummate ability, and indispensable to a thorough knowledge of the Papal controversy. Its exposure of the cunning and monstrous frauds through which the fable of Peter's Primacy and that of his patrimony have been palmed upon a credulous church, is most complete and withering. Yet it is not unlikely that the anathemas of the Council of the Vatican may cover all with their ban. An infallible

church, forsooth, built upon a foundation of lies, and cursing every one who dares to question their authority!

We feel pleasure in saying a hearty word of commendation for the *Sunday School Workman*, a weekly journal of eight pages, large quarto, published in New York, and edited by Rev. Alfred Taylor. It is full of vivacity, gives much local intelligence, and has the support of many of the able "workmen" in New York and its environs. Price \$1.50 (to ministers \$1.00). Canadian subscribers must add 20 cents for U. S. postage. Address, Rev. Alfred Taylor, 71 Broadway, N. Y.

British and Foreign Record.

The Education Bill seems to give Mr. Gladstone's "strong government" more trouble than even the Irish Church and Land Bills. For these, he can at least command an overwhelming majority among the English representatives in the House of Commons; but the Education Bill for England brings up that great bone of contention, "the religious question," which is debated with much intensity all over the kingdom. On the one hand, the national resolve is fixed and imperative, that every English child shall have the offer of education, if indeed he be not compelled to accept the offer. But on the other, the denominations set great value upon their schools, in which they can teach their own doctrines without restraint, and having given largely to the building and support of the schools, they naturally feel that they have a right to mould them after their own ideas. They offer to submit to any Government inspection the secular departments of their teaching, but resent interference with the religious. It is a knotty problem, confessedly, and no statesman can expect to please all parties, do what he will. So far as we can judge, the Government proposal errs in admitting the *extension* of the denominational system. To the extent to which it is now in operation, most parties would be prepared to accept it as an irrevocable fact, and make the best of it. But the strongest objection is felt to the multiplying, at the public expense, in whole or in part, of these sectarian institutions. Especially do our brother-nonconformists feel bound to resist this, inasmuch as the connection of the Church of England with the State, its being the church of the aristocracy, and its manifold elements of prestige, will give it the lion's share of all such subsidies from national funds. The proposal to leave the question of religious teaching to each local board is particularly obnoxious to them, as stirring up sectarian strife in every parish in the kingdom, and as, practically, playing into the hands of the Church party, who, especially in the rural districts, will so generally be able to carry things their own way. Rather than have perpetual strife or ecclesiastical privilege thus inaugurated, they are prepared to accept of a much more "secular" system than at one time they would have listened to. But they are oppressed with the dangers of an ignorant population, now so largely entrusted with the franchise; they see the inadequacy of private enterprise or benevolence to meet the want; and they

see that in a "national" system, established by Parliament and supported by general rates, there must be a common ground on which all can meet. With us, in Canada, the leaving of the question of religious instruction to the Trustees of each school section has worked well; but the circumstances are widely different. "The parson" and "the squire" are not the lords paramount of every parish. We have a profound respect for the convictions of those who insist on the religious element in education; but we think they needlessly insist on having it enforced by positive law. In a country like England, a devout teacher can introduce a vast amount of really Christian teaching without awakening any hostility, even though it be not set down in the regulations of the school; and on the other hand, the formal drill in the letter of catechism and scripture by a heartless pedagogue will do very small service to the cause of religion.

We have been too long in noticing the death of Rev. George Smith, D.D., pastor of Trinity Congregational Church, Poplar, and Secretary of the Congregational Union of England and Wales. His visit to Canada in 1865, will be long remembered with pleasurable thoughts. Strange, that of the four English ministers who came to see us that summer, three are already dead,—Poore, Vaughan and Smith, Dr. Raleigh being the only survivor! Dr. Smith was an indefatigable worker, an earnest and evangelical preacher, and a skilful administrator. He was remarkable for his urbanity of manner and ready tact. His ministry was very successful. In the Secretariat of the Union, he was conservative rather than radical, his disposition leading him to avoid disputed subjects, and to ensure peaceable meetings. Of late years, he was overruled in this respect, and there has been greater boldness of speech in the Union. It will be very difficult to fill his place.

The question of a new or revised English version of the Scriptures is much agitated in England at present. Doubtless there are errors in the authorized version, for since it was made the text of the sacred writings, especially of the New Testament, has been corrected by more ancient manuscripts than were then known to exist, and modern scholarship could produce a more perfect rendering of the original than was given by King James' translators. *But* there are many serious obstacles in the way. The amount of emendation demanded is not so great as to set aside the present version as a standard of faith. The charm of old association is very great, and of immense power in sustaining the authority of the book. The universal reception of the English Bible among Protestant Anglo-Saxons is a powerful bond of union, and the whole literature and current speech of the British Empire and America is studded with quotations from the same source. In addition to these arguments against change, comes up the practical difficulty of securing agreement among the parties interested, for to ensure the general reception of the revised translation, they must all be represented in the undertaking. The Church of England—apart from nonconformists—alone cannot do it; England—apart from Scotland and Ireland—cannot do it. Britain—apart from America—cannot do it. Can all these agree on a fitting representation on the Board of Translators? By what authority shall they be convened?

The ecclesiastical powers will be very slow to move, and slower still to act together. The civil powers in Britain are learning to leave such questions alone more and more; and in America, have never touched them. We confess we see little prospect of any such "authorised version" as was set forth by James I., prepared by a recognised central authority, and accepted by all whom it concerned. If this great work is accomplished, we look for it rather from the hands of a voluntary association of scholars, with perhaps the unofficial consent or assent of the churches, whose task shall be so well performed as to commend itself by its own merits to universal favour.

The *English Independent* of 24th March says:—"Rev. Frederick Hastings, late of St. John, New Brunswick, formerly of Woodbridge, Suffolk, has accepted a unanimous invitation from the members of the Congregational Church of Wanstead, Essex, to become their pastor."

The Nottinghamshire Congregational Union is taking steps towards the Council system, by offering to provide for giving the counsel and sympathy of sister churches to any church that desires their aid.

On the 18th of January, Colonel Blackhall, Lieutenant-Governor of Queensland, laid the foundation stone of a new Congregational church, at Ipswich, Brisbane. The Odd Fellows, Volunteer Band, and Church of England choir, gave their help to grace the occasion in their respective styles.

The free seat system, combined, we presume, with the weekly offering for the support of the Gospel, seems to be growing in popular favour in the United States. An exchange says that three of the Cincinnati Presbyterian churches, the First, the Third and the Fifth, have, within a year or two, adopted it. Seven others, chiefly mission churches, are mentioned as being conducted on the same plan, in the same city.

We frequently meet, too, with items like the following:—

"The Pearl street Church, in Hartford, Ct., have given up their fine quartette choir, and adopted Congregational singing." Both of these seem to us to be movements in the right direction.

A New England Congregational Association recently had up for discussion "The Present and the Past, compared as to prevailing type of Piety." In the course of the discussion, the following extracts from the letters of two venerable and universally respected clergymen, both of them over four-score, were read:—

Says one: "As to myself, when I look back upon the greater respect for the Bible; the better observance of the Sabbath; the more general attendance upon the worship of the sanctuary, and the more quiet, domestic course of Christian life, which prevailed in earlier days, I am almost ready to conclude that the Church has lost ground. But then, when I reflect and consider how much there was in those earlier day of formality of doctrinal reli-

gion, not to say of Antinomianism, and reflect again on the *waking-up* there has been in these later days to more expanded views; to nobler and larger charities; to far greater activities and more abounding good works. When I reflect on this, and, at the same time, abate *much* for more stir, and show, and extravagance, I am on the whole constrained to think that the *type of piety* is now larger, better and more Christ-like than in former times."

The other rather leans to the opinion that "the former days were better than these," and says:—

"I am more than half disposed to suggest my own *impression* that the type of piety now prevailing differs, not *happily*, from that of sixty or seventy years ago. Indeed, there is much in it that startles and alarms me. The sermons that I hear and read from the most popular preachers of the day, by no means meet my views of Gospel preaching as did those I heard and read half a century ago. There is more of the marrow of the Gospel in any *one* of fifty sermons of President Edwards, than in *all* the sermons of — —, or any other man of the popular stamp now on the stage. The great doctrines of the Gospel are not dwelt upon, nor are the grand motives to Christian duty urged as they once were; nor are Bible expositions and Bible enforcements relied upon for Zion's upbuilding, as formerly. Larger place is given to the deductions of science and vain philosophizings than to the simple teachings of Christ, and to the heaven-inspired arguments of the apostles—at least, so it seems to me; and I cannot but fear the *consequences*. Indeed, the type of piety in the Church at large is manifestly affected *sadly* by the popular style of modern so-called evangelical preaching."

Without deciding dogmatically on the question under review, one thing is plain: *we need a better, deeper type of piety than now prevails. Let ministers preach it. Let Christians aim at it.*

The eccentric Rev. T. K. Beecher, of Elmira, N. Y., has been giving a series of lectures in the Opera House, in that place, on that most popular topic, "the excellencies of the different denominations." Of course everybody went in turn, and every one laid the flattering unction to his soul that *his* denomination was the most excellent. The Episcopalians were so much "tickled" that they have published Mr. Beecher's lecture in pamphlet form, and circulated 16,000 copies. The Roman Catholics were also so much delighted that they have done the same thing, and hope to make hosts of converts out of it. We know not whether the excellencies of the Mormons, the Spiritualists, or the Freelothers have yet been discussed, or, if they have, how they have taken it. But we observe that the Presbyterians (and, we hope, also the Congregationalists), not liking to be "tarred with the same stick," have not published their excellencies. *Pro pudor!*

What a comment have we in the following, on the power of prayer, and the mighty influence of intelligent and educated young men for good or evil!—

At one of the meetings in New York, on the Day of Prayer for Colleges, Dr. Paxton said it had been estimated that fifty thousand souls were converted under the labours of the men who were converted in one revival in Yale College. Young men, converted or unconverted, we pray you to ponder it! "Who is on the Lord's side?"

A bill was crowded through the Assembly, near the close of the term, appropriating \$15,000 to the Presentation School, a Roman Catholic institution of San Francisco, California, wholly sectarian in its aims and purposes. Strangest of all, the same Governor who permitted the anti-Sunday bill to become a law, *without* his signature, made this bill a law *with* his signature.—*Pacific*.

Correspondence.

CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR:—At the close of my last letter of February 19th, I informed your readers of the action of the Committee of Fifteen in recommending Dr. Wilkes as Principal of the College. At a meeting of the Board held on the 1st March, and largely attended, that recommendation was concurred in, and Dr. Wilkes is therefore now the nominee of the Board and of the Committee to fill the vacant office. This fact was forthwith communicated to the Committee of the Colonial Missionary Society, for their information and views thereupon. Their reply, bearing date April 6th, is as follows:—“Resolved,—That regarding the resolutions of the Western Committee and of the College Board as very high testimony to Dr. Wilkes’ fitness for professorial labour, and combining with this their own knowledge of Dr. Wilkes’ great abilities and untiring devotion to the cause of Christ, as represented by the Congregational Churches of the Colony, the Committee cordially approve of his proposed appointment to the vacant chair in the College, as the best arrangement possible in the circumstances.” Dr. Wilkes accepts the nomination, and thus the matter rests with the Corporation for final settlement at the regular meeting to be held in June. As this business is of such great importance, I trust that as many of the members as can possibly attend will make it a point of duty to be present.

The 31st Session was closed with a public service in Zion Church, on the 13th, in which the Revs. E. Ebbs and A. Duff, with the Professors and others took part. The Report of the Session, as regards finances, work and progress, will be of a cheering character; but, alas, the dark shadow will fall across it!

I have to request gentlemen who have sent remittances *without subscription-lists* to prepare the latter and forward them to me here, or bring them with them to Toronto. Apart from their intrinsic interest, they are necessary to the completeness of the Annual Report. As a rule, sums under one dollar should be given in the aggregate. Many churches have not yet remitted. Will the ministers, or, in their absence, the deacons, of such, make a note of this? The financial year should close on May 31st. What of the *Memorial Fund*? I trust this ominous silence is not to continue.

With much respect,

I remain faithfully yours,

GEORGE CORNISH.

MONTREAL, April 21st, 1870.

LANARK VILLAGE CHURCH AGAIN.

DEAR BROTHER,—The communication in last “C. I.” over the signature of H. L., does not set all things right of which he speaks. Hence allow me a word or two.

Our dear Brother Ebbs, in his jottings of *“Missionary Meetings*, did not

attempt to put everything in our history in strictly chronological order. He spoke of us as he then found us, and as he made a very good case, we thought best to allow his kindly utterances to pass. There was certainly no intentional forgetfulness of other brethren's labour.

But as Bro. H. L. has spoken of the building, of which he may well speak highly, it is but just to many that a little more be said, and one or two corrections made, which we do from original documents.

The late A. G. Hall, Esq., and Bro. W. Robertson, are entitled to all the credit given them, but many others shared the "heat and burden of the day."

Nor was the first effort to secure a church building the most trying and difficult. The most continuous strain was the liquidating of the heavy debt, nominally \$800, but really \$1200, by a membership reduced, through removals, to less than half of the number that composed the church in 1854. These remaining ones had already given largely at first. Therefore the self-denial all through the pastorate of Rev. P. Shanks was truly commendable.

The church was really organized and recognized Nov. 30th, 1853.

Membership, at the commencement of Bro. H. L.'s ministry, 72, increasing to 140 names on register at the close of his ministry, from which all the dismissals are to be deducted.

The church has had, in common with many sister churches, a hard struggle to maintain gospel ordinances; yet we are encouraged to hope that, though often and still tried by the removal of valued friends, that the "little one" may yet become, if not "a thousand," at least a much stronger church than at the present.

For all that has been accomplished, both in reference to material prosperity and souls saved, let us say, all of us:—"Not unto us, O Lord, not unto us, but to thy name give glory."

R. L.

Lanark, April 7, 1870.

News of the Churches.

The Western Association of Cong. Ministers and Churches met at Hamilton, on Tuesday, April 5th, at three o'clock p.m. After devotional services, the chairman, the Rev. T. Pullar, introduced a delegation from the Niagara Baptist Association, composed of the Revs. Messrs. Walker, of St. Catharines, Richardson, of Hamilton, and Henderson, of Paris. They briefly expressed their pleasure at being present, and hoped that we should be able to cooperate in the spread of our common Congregationalism. Rev. Messrs. Stumpf and Bone being present, also addressed the Association in congratulatory terms.

The following Pastors and Delegates reported themselves:—Revs. W. H. Allworth, Paris; J. J. Hindley, B.A., Southwold; J. Salmon, B.A., Warwick; J. A. R. Dickson, London; J. Wood, Brantford; Solomon Snider, Wroxeter; Anthony McGill, M.A., Barton; Thos. Pullar, Hamilton; Messrs. J. Jepson, London; Chas. Whitlaw, Paris; Wm. Edgar, Dr. Laing, J. Young, Thos. Bale, Hamilton.

The chairman read a letter from Rev. Wm. Hay, stating that he was unavoidably absent. Reports of the spiritual condition of the churches were then made. After prayer and the benediction, the meeting adjourned.

At seven o'clock p.m., the Association met with the church for united worship, the Rev. W. H. Allworth taking the introductory exercises, and the Rev. J. I. Hindley, B.A., preaching the sermon from Mark 15, 34, "Eli, Eli, lama sabachthani, which is, being interpreted, My God, my

God, why hast thou forsaken me?" Immediately after the Lord's Supper was partaken of with the church, the Rev. T. Pullar presiding, and the Revs. J. Wood and J. A. R. Dickson assisting.

Wednesday, 6th.—The Association convened at nine o'clock. After thirty-five minutes spent in devotional services, arrangements were made for the autumnal meeting. The Rev. J. I. Hindley invited the Association to hold its next meeting at Southwold. This invitation was on motion accepted. The Rev. E. Barker, of Fergus, having arrived, made verbal application for membership. On motion, he was received and cordially welcomed. The following appointments were then made:—

Sermon—Rev. E. Barker; alternate, Rev. J. Wood.

Essayists—Rev. J. Salmon, B.A., "Annihilationism."

Rev. J. I. Hindley, B.A., "Justification by faith alone."

Rev. T. Pullar, "The Doctrine relating to the Church."

Essays on the work of the Holy Spirit in the work of Conversion were read. Whereupon it was moved by the Rev. J. Salmon, seconded by Dr. Laing, that the thanks of the Association be given to the Revs. J. Wood and W. H. Allworth for their able essays presented on such an important doctrine. This was carried unanimously. The essays were then discussed at length till twelve o'clock, when, after prayer, the meeting adjourned till two o'clock p.m.

At two o'clock, after thirty-five minutes of devotional exercises, the Secretary read an essay on "Working for Jesus, or individual effort for the Salvation of precious Souls." The Rev. J. L. Bennet, of Lockport, having arrived, the chairman introduced him to the Association as delegate from the Ontario Conference of Congregational Churches, N. Y. State. On motion, he was invited to sit as an honorary member. He then delivered a discourse on Faith from Heb. 11, 1. The Rev. W. H. Allworth was appointed delegate to the Niagara Baptist Conference meeting in Hamilton, in June, 1870; and the Rev. T. Pullar delegate to the Ontario Association of Congregational Churches, N. Y.

In the evening a meeting was held, in which addresses were delivered by delegates and members of the Association to old and young.

J. A. R. DICKSON,
Secretary.

LONDON, April 13th.

Congregational College.—The closing of the 31st Session of the Congregational College of British North America took place in Zion Church, Wednesday evening last, April 13. After opening devotional service,

Rev. Dr. Wilkes stated that at the opening of the session, their late departed Principal, Dr. Lillie, addressed the students now present, this being his last public act. By his sudden death, the college was thrown somewhat into a difficulty, and he, Dr. Wilkes, and Rev. Prof. Cornish, offered to fill up the gap temporarily. He was glad to be able to say that the students had thus been kept pretty well up in their studies. All of them had attended in the department of Theology; and in that of Church History, in which there had been no class till after Christmas, they had got through the first two centuries. In Homiletics, they had had two French-Canadian students, in addition to English ones; and all had manifested much industry, also an excellent spirit, which latter gave promise that they might look forward to a life of usefulness.

Rev. Prof. Cornish said he had met his class generally twice a week; and they had read a portion of the Gospel according to St. Matthew in Greek. He could endorse the encomium which Dr. Wilkes had passed upon the diligence and character of the students, who, he said, had worked hard during the winter. By the affiliation of this College to the McGill University, they

could obtain all the honors which that University could give. Nevertheless they must always be students, and while they were laying in a fresh stock of health and strength during the vacation, they should still attend in some small degree to their studies, were it only to prevent themselves from losing ground already gained.

Rev. Edward Ebbs, of Ottawa, delivered an address, its subject being, "Zion Church and its relations to the College." These relations, he said, were very intimate. The College was greatly indebted to that church, and so were all the Congregational Churches in the land indebted to it, for the lead which it had originally taken in founding a "School of the Prophets" for the Eastern Province. The conduct of Zion Church in regard to the College in days past, when its seat was at Toronto, had uniformly been marked by liberality and self-abnegation. The cordial manner in which they had received Dr. Lillie, the late President of the College, had been appreciated by the whole circle of its *alumni*. Added to this was the admirable example which they had set, in willingly allowing their pastor to give up a portion of his time to the College, of which it was now probable he would be appointed Principal, thus filling up the vacancy left by the death of Dr. Lillie. He trusted that the congregation would consent to sacrifice permanently a portion of the time and thought of their pastor for the benefit of the College, for which this was the right place, and he, Dr. Wilkes, was the right man.

Rev. A. Duff, of Sherbrooke, in a brief address to the students, gave them some valuable advice, and concluded by urging upon parents, especially mothers, to more frequently dedicate one or more sons to the work of the ministry.

Rev. W. S. Ray offered up prayer, and the Rev. D. Coussirat having pronounced the benediction, the meeting separated.—*Witness*.

Pine Grove.—In fulfilment of an ancient promise, Rev. Lachlin Taylor, D.D., gave a lecture in the Pine Grove Congregational Chapel, for the benefit of the building fund, on the evening of 15th March. His subject was "The Cities of Syria." The lecture was a very able one, and on a popular subject. After the subject had been fully handled, the lecturer called for subscriptions, to remove the debt—some \$400. The amount was very nearly reached, and subsequent subscriptions have secured the whole sum, payable in two instalments. So we may say we are out of debt with our very neat and commodious brick chapel, and breathe freer in consequence. Our thanks are heartily given to Dr. Taylor for his christian courtesy and able assistance in this matter.

W. W. S.

The Rev. H. J. Colwell, until recently of the Amherst St. Church, Montreal, requests us say that his address will hereafter be Waterloo, Que.

The Montreal Young Men's Christian Association—Prince Arthur present.—At a meeting of the above Association, H. R. H. Prince Arthur was present, and took part in the exercises. The intended visit of the Prince was not made public, so that there might not be any unusual crowding, and also that H. R. H. might have an opportunity of seeing an ordinary weekly prayer meeting of the Association, without any display or special effort in arrangements for his reception. At 8 o'clock, as the meeting was about being opened, H. R. H. Prince Arthur, accompanied by Lieut. Picard, R.A. C. D. C., entered the Hall, which was nearly filled by the members, who arose at the entrance of the Prince, and sang the National Anthem. H. R. H. received by the President, Mr. T. James Claxton, and office-bearers of the Society. The Prince was afterwards conducted to a seat on the right of the President's chair, and the regular exercises of the evening were begun.

After the singing of a hymn, the President read a portion of the Scripture, and the Rev. Canon Bancroft led in prayer, followed by a beautiful anthem by Messrs. Richards and Bentley, with melodeon accompaniment by Mr. Alexander. The President then delivered an address, reviewing in a brief manner the organization and progress of Young Men's Associations.

Then, turning towards H. R. H. Prince Arthur, he continued :—

And now it becomes my privilege as President, on behalf of the Montreal Young Men's Christian Association, to express our grateful thanks for the presence of your Royal Highness here to-night, and to present to you this welcome, which you have so graciously intimated your willingness to receive—and we earnestly pray that in all your journeyings, the Lord may have you in His holy keeping, and that you may safely return to your Royal Mother, our loved and honoured Queen.

The Prince bowed his acknowledgments to the Association, and expressed to the President the satisfaction and pleasure which it gave him to be present at the meeting.

The exercises of the evening were afterwards varied by the rendering of another anthem by the three friends, at the conclusion of which, Mr. Caldicott delivered a brief and pointed address upon Influence—voluntary and involuntary, and illustrated his subject in a very interesting and forcible manner. During the intermission of ten minutes which followed, the Prince visited the Library, and subscribed his name in the visitor's book of the Association. H. R. H. left shortly afterwards, and the regular exercises of the meeting were resumed, consisting chiefly of short addresses interspersed with hymns.—*Condensed from Montreal Witness.*

St. John, N.B.—We have to thank a correspondent for the following item :—“Eight members were received into the Union Street Church by profession, and one by letter, on the first Sabbath in April, three of whom received the ordinance of baptism. One member was also received by profession on the first Sabbath in March, and others expect to unite with the church at the communion in May.”

Dedication at Liverpool, Nova Scotia.—From the *Liverpool Advertiser* of 24th March, we learn that the new church, built to replace “Old Zion” at Liverpool, was opened on Sabbath the 13th. At the morning service, Rev. J. Melvin and Rev. C. Duff, each preached a short discourse. Rev. R. K. Black, of Milton, officiated in the afternoon, and Rev. J. R. Kean, of Brooklyn, in the evening. The congregations were very large. A Soiree on the following Tuesday evening was attended by nearly 400 persons. Mr. Melvin occupied the chair, and the above named gentleman, with the Wesleyan and Baptist ministers of the town delivered addresses. The proceeds were \$120. The *Advertiser* adds,—

“We learn, too, with great satisfaction that differences which for many years have sadly torn the Congregational Church are now in a fair way of being entirely healed. Arrangements have been entered into by the ministers and the church by which it is hoped they will become more and more united, and the strife of the past be forever done away. The Rev. Mr. Melvin, we understand, will preach in the forenoon of the first Sabbath of each month, and the Rev. Mr. Duff will fulfil the rest of the appointments, and while the health and strength of the former continue, they will otherwise co-operate, as they have done since the union, for the church's welfare and advancement.

“We append a brief description of the new church, by the architect and builder, Mr. Wm. Hammond, of this town: The building is 72 x 38 and is in the modernized Gothic style, with tower and spire at the North corner.

The top of the spire is 90 feet from the level of the street. The main audience room when finished will be entered through the tower and a porch at the South corner. The basement story is divided into a Lecture room 52 x 34 with sittings for about 400; minister's vestry 22 x 11 with stairs leading to main audience room, with closets, &c.; Library room 12 x 11, and lobby 21 x 7. The windows are narrow lights of ground glass. The front gable window is four lighted and of Gothic tracery in heading, to be filled with stained glass. The main audience room will have open timbered roof, with nave and aisles. The whole cost will be about \$5000."

The same journal, in a previous issue, thus narrates the services of the 6th of March.

"According to announcement, the closing services of "Old Zion" took place last Sabbath. The Rev. J. Melvin preached in the forenoon. He took his text in Joel 2:23; and after referring briefly to the history of the church, spoke of Zion, the character of her true children, and the grounds on which they were commanded to rejoice and be glad, as exhaustive of his subject. The Rev. C. Duff preached in the afternoon from John 2:19; "Destroy this temple, and in three days, I will raise it up." Both congregations were unusually large; many of other denominations having come to take their leave also of the place in which they and their fathers had often worshipped with the Church and people who have occupied this Structure now for so many years. And several prominent citizens of the town with other members of different denominations responded to the invitation to sit down in the afternoon at the table of the Lord, and for the last time in the old town church edifice of Liverpool, celebrate the Saviour's dying love. The services of the day were solemn and interesting; and we are informed that an unusually impressive prayer meeting held in the evening in the vestry, closed the sacred services which Sabbath after Sabbath, for 96 years have been held in "Old Zion."

Official.

Canadian Independent Publishing Company.—The Annual Meeting of the Company will be held (D.V.) in Zion Church, Toronto, on Thursday, June 9th, 1870, at 5 o'clock P.M. Tea will be provided, so as not to interrupt business.

A. CHRISTIE,
Sec.-Treas.

April, 1870.

Congregational College of B. N. A.—1. The Annual Regular Meeting of the Congregational College of B. N. A. will be held in Zion Church, Toronto, on Friday, June 10th, at 10 A.M.

2. A Committee of the Board of Directors will be appointed to meet and confer with any candidates for admission into the College next Session.

3. The following remittances have been received since my last acknowledgement:—

Montreal, Zion Church.....	\$44 50.
Cold Springs.....	10 00.
Milton, N.S.....	18 00.
Margaree, C.B.....	5 00.

\$ 77 50.

GEORGE CORNISH,
Secretary.

Montreal, April 21st, 1870.

Widows and Orphans' Fund.—Received since last announcement from Zion Church, Toronto, \$12.21.

J. C. BARTON,
Treasurer Widows' and Orphans' Fund.

Montreal, 20th April, 1870.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC.

Ministers, Delegates of Associated Churches, and Representatives of Corresponding Bodies, purposing to attend the 17th Annual Meeting of the Congregational Union of Ontario and Quebec, in this city in June next, are requested to give the earliest possible notice to the undersigned.

J. G. MANLY,
Pastor of Zion Church.

162 Mutual Street,
Toronto, April, 1870.

Congregational Union of Ontario and Quebec.—The next annual meeting of the Union will be held in Zion Church, Toronto, on Wednesday, the 8th of June, 1870, commencing at 7.30 p.m., when a sermon will be preached by Rev. Dr. Wilkes (alternate Rev. R. Robinson). After sermon, the Union will hold a brief session for organization, including the appointment of Sessional Committees.

Each morning, during the continuance of the meetings, the hour from nine to ten a.m. will be spent in devotional exercises.

At the close of this hour of prayer on Thursday, the retiring chairman, Rev. H. D. Powis, will deliver his address, and the new chairman will be elected.

In addition to the ordinary business of the Union, two papers will be presented, by appointment of the last annual meeting, on "The Christian Training of the Young;" one by Rev. A. McGregor, in relation to the duty of Churches and Pastors in that behalf; and the other by Henry J. Clark, Esq., in relation to the part performed by Sabbath Schools. The Committee of the Union also propose that the Union hold a Conference of two hours upon "The duty of Christians and Christian churches in relation to the cause of Temperance," the subject being opened by Rev. W. Hay.

The Public Meetings held during the session will be, 1. Thursday evening, Missionary meeting, to be addressed by a representative of each Missionary District, and of the Indian Mission. 2. Friday evening, a social meeting, of which the proceedings will be arranged by the local committee. 3. Monday evening, the Annual Public meeting of the Union, at which an address will be delivered by Rev. Professor Cornish, on "The need of an Educated Ministry for our churches, and the best means of supplying it;" and one, it is hoped, by a visitor from the United States, in commemoration of the Pilgrim Fathers, whose landing on this continent, 250 years ago, is the subject of jubilee services throughout the United States.

On Sabbath morning, Rev. J. G. Sanderson will preach in Zion Church. In the afternoon, a Joint meeting of the Congregational Sabbath Schools of the city will be held. The Lord's Supper will be observed, according to a future announcement.

F. H. MARLING, *Secretary.*

Toronto, April 20, 1870.

Union Meeting, Travelling Arrangements.—The several churches associated with the Congregational Union of Ontario and Quebec are hereby respectfully reminded of the twelfth standing Rule of the Union, which is as follows:—"A collection for the funds of the Union shall be made annually

in each Church, on or near the Lord's Day prior to the meeting. From this source, in addition to the other expenses of the Union, the travelling fares, by the cheapest route, of the ministerial members of the Union, and of one delegate from each Church contributing for the year, shall be paid in full, if possible, and of both delegates as soon as the funds suffice—on the understanding that such payment shall not be made until after the final adjournment, except with the leave of the Union."

At the Annual meeting in Montreal, in 1869, it was necessary to deduct \$2.25 from the expenses of each minister and delegate, though one delegate only from each Church was included in the list. This year, the meeting will probably be largely attended. It is necessary therefore that the collections be correspondingly liberal.

The following are the arrangements made on the different routes of travel :

The Grand Trunk Railway has not yet been heard from. When their reply is received, if granting former privileges, tickets will be sent to all parties entitled to them along the line.

The Great Western Railway will grant return tickets at one-quarter of the usual fare to ministers and delegates, and their wives, who have paid full fare on that road to Toronto, and present a certificate to that effect from the Secretary of the Union, at the Yonge Street station, Toronto, on or before the 18th June.

The Canadian Navigation Company has not yet announced its terms.

The Stanstead and Shefford, and the Montreal and Vermont Junction Railways will give return tickets for one fare, on presenting a certificate from the Secretary at the commencement of the journey ; the privilege being extended to ministers, delegates and "visitors who go to attend the meeting, and for no other purpose."

F. H. MARLING, *Secretary.*

Toronto, 25th April, 1870.

Membership in the Congregational Union of Ontario and Quebec.—For the information of Churches and Ministers intending to apply for admission into the above Union, the following provisions of its Constitution are here republished :—

CONSTITUTION, ARTICLE II.—"That it [the Union] shall consist of Congregational or Independent Churches, and of ministers of the same Church order who are either in the pastoral office or (being members of Congregational Churches) are engaged in evangelistic or educational service, approved and received at a general meeting."

STANDING RULE 1.—"Application for admission to the Union shall be made in writing, and shall include a statement of doctrinal and ecclesiastical views. All such applications shall be reported to the Union, and at once referred to a standing (membership) or special committee for full enquiry. Upon their report that the evidence of good standing is sufficient and satisfactory, the applicant shall be eligible for immediate admission by unanimous vote. In other cases, with the consent of the Union, they shall stand proposed (with the privilege of honorary membership), until the next annual meeting, at which, after a further report from the same committee, they may be fully received."

It is particularly requested that any such applications be placed in my hands before the Union Meeting.

F. H. MARLING, *Secretary.*

Toronto, April 20, 1870.

The true Christian is like an anagram. Read him up or down, right or left, and he always bears the name of his Master.

Cleanings.

THE BABY'S DRAWER.

There's a little drawer in my chamber
 Guarded with tenderest care,
 Where the dainty clothes are lying,
 That my darling shall never wear.
 And there, while the hours are waning,
 Till the house is all at rest,
 I sit and fancy a baby
 Close to my aching breast.

My darling's pretty, white garments !
 I wrought them, sitting apart,
 While his mystic life was throbbing
 Under my throbbing heart.
 And often my happy dreaming
 Breaks in a little song,
 Like the murmur of birds at brooding,
 When the days are warm and long.

I finished the dainty wardrobe,
 And the drawer was almost full
 With robes of the finest muslin
 And robes of the whitest wool.
 I folded them all together,
 With a rose for every pair,
 Smiling, and saying, "Gem fragrant,
 Fit for my prince to wear."

Ah ! the radiant summer morning,
 So full of a mother's joy !
 "Thank God he is fair and perfect,
 My beautiful, new-born boy."
 Let him wear the pretty, white garments
 I wrought while sitting apart ;
 Lay him, so sweet and so helpless,
 Here, close to my throbbing heart.

Many and many an evening
 I sit, since my baby came,
 Saying, "What do the angels call him ?"
 For he died without a name ;
 Sit while the hours are waning,
 And the house is all at rest,
 And fancy a baby nestling
 Close to my aching breast.

—Putnam's Magazine.

WHERE TO LOOK.—Never look down into your own heart without immediately afterwards *looking up to Christ*, trusting His atoning sacrifice and its cleansing power. This is a simple rule ; but it has wondrous efficacy in turning the sadness of self-condemnation into the unspeakable joy of grateful love.—*Godfrey Massy.*

Small acts of kindness, how pleasant and desirable do they make life ! Every dark object is made light by them, and every tear of sorrow is brushed away. When the heart is sad, and despondency sits at the entrance to the soul, a trifling kindness drives away despair, and makes the path cheerful and pleasant.