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THE
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HENRY WARD BEECHER TO THEOLOGICAL STUDENTS.

The following Address, delivered by Mr. Beecher, last year, to the students of the Nonconformist Colleges in and about London, contains so much that is valuable and pertinent to students and to ministers, that we are disposed to adopt it as *our* inaugural address on the re-opening of the College at Montreal. We believe it has not been republished in America before :

I return my thanks to the Fathers and to the Brethren who have given me this kindly greeting. It is altogether more to my mind, and to my heart, than the tumultuous greetings of larger meetings and more promiscuous ones. I am particularly pleased with that part of the Address which by your senior students, young gentlemen, you have been pleased to give me, which recognizes me in your midst as a Christian Minister. There is that bond which brings us all together, and makes us blood relations—we are Christ's. That blood has come unto us all which cleanses us from guilt and makes us dear to each other on earth, and fills us with the hope of sweeter friendships and nobler joys hereafter ; and I bear witness to you that I prize the communion of the saints, the fellowship of the brotherhood, on Christ's account, and for Christ's sake, more than all other honours or testimonials of approbation that I have ever had, or that I could have in this world. I love Christ, and I know that he loves me. The love of Christ is the secret of my life. That has been the motive of all my endeavours, and therein I find my reward also. Allow me, therefore, to take occasion to say in a friendly way—not misunderstanding what you meant by certain words that have been uttered—that to speak of my sufferings in the cause of Christ grates upon me. I have suffered nothing. Except in a few cases I cannot conceive how anybody could really suffer loss in the cause of Christ. A man may be made poor, indeed—may for a time endure hunger and thirst, and be less favourably situated in society, because of his fidelity to the Master, but what of that?—no man looks merely on one side of his ledger to ascertain the state of his account. I have suffered nothing that God, in the very first hour of my communion with Him, did not repay me a thousand fold. I have never known one single thing perish from my grasp that did not reward me a thousand times by what, in its passing away, it revealed to me of the Eternal and Invisible. And to labour for Christ, in the lowest situation, is an honour so unspeakable, and so much more than any one has a right to expect, that our souls should be filled with admiration that God permits us even to suffer for his sake. "To you he has given," says the apostle, what? Crowns? coronets? testimonials of approbation, because they were disciples? Observe, when God would confer marks of favour upon his dear ones, he sends by the voice of his apostle, and says to them, Because you are mine and I love you, I will confer on you some tokens of approbation, "to you it is given to suffer for Christ." There is our reward—"for if we suffer with him we shall reign with him." It is not possible for us to suffer for Christ as the martyrs did. History never reproduces itself, but takes new forms ; and hence, if we suffer for Christ in our day, it must be with his despised ones, with his outcasts, with the

things that are despicable in the eyes of the world; and if we suffer with him, we shall reign with him. Think of it, brethren! ONE MINUTE IN HEAVEN, UNDER THE WELCOME OF GOD, WERE WORTH A CENTURY OF SUFFERING UPON EARTH. You therefore make me smile when you speak about my having suffered. In fact, I repeat I have suffered nothing. I am the happiest man that lives. My ministry has been greatly blessed to my own soul. The cook, you know, can taste of all the delicacies of the house; he knows the flavour of every one; he is fed while feeding others. I am fed more than I feed. *You cannot carry the Gospel to any man and not have it leave something in you.* You cannot go forth and preach Christ in relation to the great questions of humanity and of justice, which now more than at any former period are agitating society, without being rewarded thereby. Many men are paid, but they don't know the currency. If a man shall ask God to pay him by external honours and they do not come, then he suffers, and may groan and complain. But if the smile of Christ is to him more than aught else, and *if access in prayer to God and communion with the Saviour is given to him—that is paying him.* There may be trial, but the reward is transcendent. I speak that which I do know, and give this testimony to you as an elder brother who has had a longer experience of these matters than yourselves. There is no service so honourable as Christ's. There is no paymaster so generous as Christ; and if he does not pay you by outside advantages, it is because he chooses to pay you by the imperishable wealth within.

A SOUND BODY.

I accepted your invitation, not that I might add to my labour selfishly. If I am called to speak to great popular assemblies, I endeavour to discharge my duty as best I may; but my heart craves restful places and the communion of friends; for I am alone, not indeed in a strange land, but in my father's land, and when my brother there [pointing to the Rev. T. Lessey] asked me last night to his church, it was to me as a cup of cold water in a weary land, to go where God's people were assembled to sing and pray. And when I received this invitation it was not the College, but the Christians within the College, that drew me here—the privilege of being among those who love my Saviour, and the cause to which I have given my life. I do not, therefore, come to confer with you on American affairs, but I come to speak to you on Christian matters. First of all, I wish to urge upon you a duty that underlies your whole life; not the most important under moral aspects, but yet fundamental to your success—I mean the endeavour to CULTIVATE THE HEALTH OF YOUR BODIES. I attribute more than half my success in life to that which my father and mother left me—A GOOD SOUND BODY. I have a good digestion. I wonder if most saints ever think of that as they ought to do. I have large sound lungs, and a broad highway between my lungs and my brain, so that the blood goes up easy and comes down easy. I sleep remarkably well, and I find my sleep is thorough, so that I am as good as new the next morning, and fitted for the work of the day. It may seem to some of you that this is a small thing, for I don't know whether the remains of the old ascetic school are wholly purged away from you yet. Some congregations entertain the notion that a minister must be particularly near to God who is so cadaverous that a sudden gust of wind would blow him away—that emaciation is a sign of sanctity. Far be it from me to say that a man with a poor, weakly body, and ascetic habits, may not be a good man; but I say that such an one is not the typical man of the New Testament; and I hold it to be certain that no man will succeed as he might in this world if he undertakes to do with less than God gave him of physical strength. You are called upon by him who gave you your body to take care of it. This consideration is the more important in your case, because your college studies are apt to engender habits unfavourable to robust health. I do not know what is your term of study in England, but if you have to undergo a preparation of six, seven, or eight years, before entering upon the ministerial work, and have suddenly broken off from active employment to give yourself to sedentary habits, the result will probably be, as it usually is, that your nervous system will be shattered, and that the functions of your blood, bones, muscles and tissues will be proportionately injured. I would have you remember that *there is an intimate*

connection between Brain and Stomach. Men frequently go into college in excellent health, and come out miserable dyspeptics, but "very intellectual looking." But does not the minister of the Gospel require, beyond most men, to have strong nerves, seeing that he has to meet with so many things which have the power to annoy? It is a full-handed and full-hearted work, and if, my young brethren, you go forth to that work with nervous susceptibility, you will, on the very threshold of your ministry, encounter much to vex and irritate, which would be altogether avoided if you carried a really sound body with you into your work.

INFLUENCE OF HEALTH ON BELIEF.

Consider, moreover, that the state of your health will very materially influence your opinions. A morbid condition of health will often produce morbid beliefs. Many are the ecclesiastical eccentricities and heresies that have come of bad blood, through unwholesome living, rather than from cerebral deformities. I do not give this as my theory of all heresy, but of that miserable rat-like heresy, which is placed to the account of bad logic, when it comes only of bad digestion.

DEMANDS UPON THE MINISTRY.

There is another view to be taken of this matter of health. By the illustrious and never-enough-to-be-understood example of our Lord we learn that the duty of strength is to help weakness, and of goodness to remove badness: and more and more God is saying to his disciples, Your duty is not to withdraw from mankind, but to go down to the lowest of your fellows with those means and influences that will elevate them and make them better. All the tendencies of the age will be found to be operating for the democratizing of the world on the Christian side—to bring down to the service of all men what before was the possession of the few. We see this in respect of education, literature, science, art, and in fact in every department of knowledge. With this comes an increase of work for the Christian minister. I do not know how it is with you, but with us in America the demands upon the ministry now are four-fold what they were a few years ago. Hence more bone and muscle, more "grit," and greater powers of endurance are needed by ministers of the Gospel for them to go through their labours and discharge their duties. I would not put you all into a gymnasium, but I would say, do not think lightly of your physical health, and recollect that in the New Testament we are commanded to consecrate our bodies to God just as much as we are our hearts and souls. I am very grateful for myself to be able to say that, with the exception of a few months after a very acute illness, I have never been obliged to take the element of health into my calculation when determining whether to engage in any particular work.

GET KNOWLEDGE.

Let me say a word also on another subject. I am not a learned man; I am not regarded in my own country as a scholar; I have studied men much more than I have studied books, for I had not the opportunity of acquiring great scholarship; but let me tell you young gentlemen, as the result of my experience, I have been deeply thankful for as much as I did get when I was in the seminary, and I have felt all my ministry through till now that if I had got ten times more my work would have been far easier. You cannot be too thoroughly and critically acquainted with the text of Scripture, nor heap up too much material such as will be constantly needed in the prosecution of your work.

PERSONAL PIETY.

I pass to another thing. I want to speak to you on THE RELATION OF YOUR PERSONAL PIETY TO YOUR USEFULNESS. I do not mean merely the old ecclesiastical idea of piety—a state of mind and heart relating purely to God; for I understand piety to be such a Divine quickening of man's soul, mind, intellect, and moral affections that even his passions are sanctified and sweetened, so that all his powers are devoted to works of mercy as well as to the worship of God. You are not necessarily a good man because you pray, though prayer is indispensable. Let

me confess to you, brethren, that I feel I could not have lived through the last few weeks without frequent and intimate communion with God. Prayer is truly "vital breath;" a man cannot live without it and do much good or be very happy. But a man may pray, and yet not be a useful Christian. While you are taking hold of the higher moral truths, there must be sympathy with your fellow-men, so that they may be attracted to goodness by your conduct, and drawn to God by your example. The poor and the unfortunate and the sinner were drawn to the Saviour wherever he went; and surely we can never be thankful enough for the record in the word of God, that the most despised and outcast of creatures saw and felt they had a compassionate friend in Him. All except the spiritually proud were irresistibly drawn towards him. O, what wondrous love and sympathy there must have been in him to produce this impression on men! That should be the kind of piety possessed by every minister of the Gospel, making men feel not only that they are holy men, but loving and pitying men. The highest complement ever paid to me, in my estimation, was when a poor starving man from New Orleans, who was tempted to commit suicide, came to my house for relief, because he said he had heard my name execrated so often as a friend of the negro that he thought "if I was sorry for niggers I should be sorry for him." I felt comforted, and that in some poor way I was living as my master would have lived. You are not to be ministers for the sake of influence or ease. Your first question should be, "where is there work to be done that nobody else will do? Let me go there." There may be little pay, no honour, and a poor people but remember you are working for Christ and with Christ; and the lower down you go in life in your work the nearer you are come to Christ. Learn to derive the comfort of your life from your work.

FERVENCY OF SPIRIT.

Now one word about FERVENCY OF RELIGIOUS FEELING. "Fervent in spirit," says the apostle. The phrase signifies a fire that glows and blazes; and if you want to kindle a fire you do more than merely put wood and coals together, and leave them smouldering. You must force the heat to the point that it breaks out into a flame. The piety that is decorous, decent, modest, that does not offend the taste, is good, but the world requires a piety that flames and blazes and produces combustion. Christ came to bring fire on the earth—fire that should burn till the impurities and dross were consumed. He came as with a sharp sword or sickle for the cutting down of evil. A minister of Christ must not be a *dilletanti* speaker of neat little sentences to please fastidious tastes, and to assume the air of one who had just walked out of a bandbox with the question on his lips, "Am I not proper?" The true minister of Christ is so full of thoughts of God, and of the eternal world, and of how to do good, that self is forgotten. "Proprieties" will take care of themselves if you take care of those things from which proprieties come. Two kinds of people are never impolite—children and old people—persons before they have come to self-consciousness and after they have passed it. They are almost invariably beautiful in their demeanour; and the man who can get rid of self-consciousness soonest in life is the most fortunate. First, there must be good sense. If a man has not that what is he here for? If you have not that you should have been in a hospital or an asylum; and if you have it, all these little matters of propriety will take care of themselves. But even if you should violate them sometimes it will not be a very terrible thing. Your piety should glow and burn wherever you go; and then, whether men like it or not, they cannot but feel the lambent flame. That is the only way you can propagate the Gospel where it is not already established; and if your piety is of a living, fervent sort, it will take hold of human hearts, and kindle their love and zeal, and set them on a blaze. In America we are under great obligations to our Methodist brethren, who have removed many obstacles by the force of fervent piety, and done an immense deal of good; and if we have a larger intellectual apparatus along with our piety, our usefulness should be still greater. If you are naturally of a fervent spirit don't let your zeal run wild; add to it, direct, discipline it, but never lose it.

UNWAVERING FAITH.

One word regarding *Faith*. What is the meaning of the question, "When the Son of Man cometh shall he find faith on the earth?" It seems to me that the Saviour meant this—"Men do not believe in moral truths as they do in physical truths." Do men believe that truth is *always* best? Do men believe that honesty is always, under every possible circumstance, the safest and best course? Do men believe that simplicity, "yea, yea," and "nay, nay," in contradistinction from circuitous speeches and policy, is always best? Do men believe that it is always best to follow their consciences? My dear young friends, it seems to me that we need in this age, more than ever, to have absolute confidence, unwavering faith in the truths we preach. Stand by your Lord and Master by upholding ever the cause of truth, justice, liberty and right, and don't be afraid to suffer, if needs be. Morally speaking, Christ is walking to Calvary, wherever there is a cause of Christ that is suffering crucifixion; and whenever you stand by and see it, and refuse to bear or lift his cross, or even to go with him, you forsake him. Blessed are they that stand by Christ in his little ones, and in the hour of the disgrace of His cause. Blessed are they that live as seeing Him who is invisible. It is not long we shall live. For myself I always feel as though I stood on the verge of life; and, blessed be God, I never feared death. I have so deep a sense of what it is to depart and to be with Christ that I would willingly lay down my burden and my duty to-night if I might only hear the sweet silver trump calling me. Think what it will be to meet Christ! Think what it will be when earth has died away like a star in the distance, and angels crowd around you, to bid you welcome and conduct you to the Saviour! O what will be the realization of that thought! By all the instincts of your nature, by all the honour and glory before you, I charge you to take counsel only of God and godly men—reject all the pitiful motives that influence common men—labour earnestly while you may—die when God pleases—and live for ever.

BEFORE THE LOYALISTS.

CHAPTER I.—IN THE TIME OF ELIZABETH.

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

"Good Queen Bess," as she is sometimes called, sat upon the throne of England. Her character is portrayed in history, and it is far from the writer's purpose to detract from her memory. She loved her country and her country's honor, and raised England to a higher position than it had ever occupied; but she understood not religious liberty. She loved her Bible, and sought to give her country a church that would teach the principles of that Holy Book, but it does not seem that it ever occurred to her that that Bible was a chart of freedom for the body as well as the soul, and that it prohibited all dominion and lordship over the conscience and in the Christian church, as fully as it teaches salvation through a Redeemer to a lost and fallen race.

There were men in England's church in Elizabeth's day who desired to free it from that which they believed to be superstition and Popery, and Elizabeth laid upon them an iron hand. She who was so loving, and gentle, and "good," thought she was doing service to her heavenly Father when she sent men to the executioner for claiming purity of worship. And it is related by Macaulay that the Puritans, in the damp, dark prisons to which she had sent them, so impressed were they with the importance of sustaining her in the efforts she was putting forth to raise England in the scale of greatness and to save from persecution their brethren on the Continent, that they offered up prayers unceasingly that she might be preserved from the dagger

of the assassin, and that her arms might be victorious over sea and land. And one of the most stubborn, immediately after his hand had been lopped off, waved aloft his hat with the hand still left him, and shouted at the top of his voice, "God bless Queen Elizabeth!" And God did bless her abundantly, and so ordained it that she was instrumental in doing great good to the English nation and people, and unwittingly made her an instrument in spreading those very principles that she labored earnestly to destroy.

The continent of America had been discovered before Elizabeth's time, and the colonies of Spain were bright jewels in the crown of that country, then an enemy of England. The Spanish Armada went forth in pride to lay England's glory in the dust, and to crush that heresy which threatened evil to the religion of Rome. There was a higher power than either that of Spain or England, and as prayers arose to the God of Battles from English hearts, and from the dark dungeons where Puritans groaned, the King of kings came down in a storm, and breathed upon that great fleet, and it was scattered, and the sounds of praise rose from rejoicing hearts.

As early as 1519, fifteen years before the discovery of Canada by Jacques Cartier, France had made an unsuccessful attempt to settle a portion of Acadia, and laid claim to a great part of America.

The same unseen influence that had swept the Spanish Armada from the ocean suggested to some of the influential men around "Queen Bess," the desirability of Colonial Possessions for England also. In 1579 Her Majesty granted to Sir Humphrey Gilbert, the half-brother of Sir Walter Raleigh, a patent for the discovering or occupying and peopling such remote heathen and barbarous countries as were not actually possessed by Christian people. Sir Humphrey took possession for the Crown of England of the harbor of St. Johns, Newfoundland, promulgated laws for the island, and instituted worship according to the established Church of England, which Elizabeth was so zealous in maintaining at home. Sir Humphrey touched at Cape Breton, and afterwards sailed for England, losing his life on the way. In 1590 according to one account, 1598 according to another, the island now called Cape Breton was visited by the English, and traces of the French were discovered. The name of Cape Breton is derived from the Bretons of Bretagne in France.

Through Elizabeth's agency two distinct currents were about to flow toward North America, destined to meet and coalesce at an early day in New England, and at a later period in Acadia, or Nova Scotia and New Brunswick. It is the aim of the writer simply to trace these two streams until they mingle together in 1758-60, and to ascertain the origin of that civil and religious liberty that the people of these lower provinces enjoy. One of these currents or influences was British power; the other stream that flowed out from England, but against the wish of the throne, was that gift in God's charter to man, the principle of religious liberty. The first of these was in accordance with Elizabeth's wishes. It was dear to her heart, and she made England's power known while she wielded the sceptre. The other influence was not dear to Elizabeth, and she fought against it with all the energy of her energetic character; but her zeal to crush religious liberty at home caused it to seek a resting place elsewhere, until in its wanderings it reached the wilds of America, where it flourished and grew, and became a blessing to the world, including Old England.

Neale, the historian of the Puritans, who relates the terrible sufferings of his people at the hands of Queen Elizabeth, has the candor to admit that

notwithstanding her blemishes, she was the glory of the age in which she lived, and will be the admiration of posterity. It was in Elizabeth's time that a great struggle commenced for the possession of North America, between England and France, a struggle that was to solve the important question which for so long a period trembled in the balance, whether the civilization of the northern part of the new world should be of an Anglo-Saxon character or otherwise—whether it should be governed by France with Roman Catholicism, or England with its Protestantism.

Elizabeth, in the midst of her glory and world-wide renown, continued to persecute all who did not worship God after her fashion. It was she who established the High Commission Court, and she was a party to that notorious "Act of Uniformity" by which any minister of the Gospel, who should address his Maker in other words than those contained in the Book of Common Prayer, was liable to the loss of goods and chattels for the first offence, a year's imprisonment for the second, and imprisonment during life for the third. A historian says of her that she persecuted Puritans and Roman Catholics with as much zest as an inquisitor would hunt down a heretic.

These severities led men of an inquiring turn of mind to examine the Bible, and in 1592 a Puritan church was organized on principles different from any church organization that had been known, at least since the times of the early Christians. It was but a little band, we are told, but it was the forerunner of great results. The little company assembled for prayer and reading of the sacred records, in Southwark, a borough of London, on the south side of the Thames, seeking privacy in the darkness of the night or the seclusion of some grove. This was the first church in England known by the name of Independent, and its organization was effected at the house of one Francis Johnson on principles somewhat similar to those which had been promulgated by Robert Brown, (a near relative of Lord Treasurer Cecil,) a minister of the established Church, noted as one of the most stubborn of the nonconformists, but who at a later period made a sudden evolution, and became a zealous supporter of Episcopacy. The principles on which this first Independent or Congregational church was organized were nearly the same as those maintained at the present day by the Congregationalists or Independents of England, America, Switzerland, Holland, and France, viz, that each church is complete in itself, and has, under Christ, supreme jurisdiction in things spiritual; that neither bishop, nor synod, nor conference, has a right to exercise jurisdiction over it; that all human traditions, fathers and councils, canons and creeds, possess no authority over the faith and practice of Christians; that the Word of God is of supreme authority; and that the members of a Christian church have a right to elect all its officers and manage its affairs.

Elizabeth, who could not brook any attempts at reformation among those who adhered as tenaciously as herself to the Establishment, was still more terribly severe when this came to her ears. A decree went forth against the little flock, and fifty-nine of them at one time lay immersed in filthy London prisons where many of them ended their days, while others fled to Holland. Three of them, whose names live in history, Penny, and Barrowe, and Greenwood, went forth unflinchingly to the death. Between imprisonment, death, and exile the church was suspended, but in other days it was resuscitated, and the church in Southwark, of which the Rev. John Waddington is pastor at the present time, claims to be the same organization.

It appeared a dark day for Independency and for Religious Freedom when

that little struggling church, planted at such a time, at such a cost, was blotted out of existence, but the principles were imperishable.

In 1593, those who escaped from Southwark to Amsterdam, organized a church on the same principles, having for their ministers Francis Johnson and Henry Ainsworth, the former of whom in later years became a Presbyterian. The church in Amsterdam grew and prospered, and fifteen years later had 300 communicants.

In 1598 the French succeeded in establishing a small colony in Acadia, but it must have been a failure, as it is stated that in 1602 not a single European was settled from Florida to Greenland.

In her later years Queen Elizabeth was not so ardent in her persecuting efforts, and there was some respite. In 1602, another Independent church was gathered, at Gainsborough, by the Rev. John Smyth, who had been connected with the Southwark enterprise. It was but short-lived, and Smyth and a number of his people went over to Amsterdam, where they united themselves with the church in that place. But Smyth subsequently turned his back on his brethren, and led off a secession church on Baptist principles.

Trans-Atlantic Retrospect.

Our readers are aware that committees have been appointed by the Free Church of Scotland and the United Presbyterian Church to negotiate a basis for the union of the two bodies, after the examples shown them in the Colonies. To the recent meetings of the General Assembly and Synod of their respective bodies, these committees reported statements of the points in which they were at one and of those in which they differed, pertaining almost altogether to the question of the province of the civil magistrate in regard to religion. We cannot give the text of these papers, and prefer not to give their substance in our own language, inasmuch as every word was doubtless carefully chosen. Suffice it to say, that the doctrines held on each side corresponded substantially with those set forth by the two parties in this country. In the debates which arose upon the question, however, some remarkable declarations were made in the Free Church Assembly, which our readers will be glad to see, not as new to them, but as new from such a quarter, and as showing how the change of the "point of view" has put old things in a new light to a dis-established church.

We can only quote from Dr. Buchanan's address :—

The difficulty of maintaining such institutions is making itself felt more and more, both on the side of the State and on the side of the Church. In an age impatient of all monopolies, of all class legislation, of all exclusive privileges, whatever is not national in fact, is not likely to be long allowed to continue national in form. (Cheers.) Statesmen see and feel all this, and are evidently becoming more and more conscious of the impossibility, especially under a free and popular constitution like that of this country, of harmonising the claims of Church Establishments with justice and fair dealing towards the Nonconformists of this kingdom. The *terminus ad quem*, in short, to which all clear-sighted statesmen see that they are in the way of being rapidly driven by the irresistible current of events, is that of either salarising all churches, or supporting none. Between these two alternatives this Church of ours, and all other Evangelical Nonconformist Churches in the kingdom—and, in addition, as I firmly believe, multitudes more in the Established Churches themselves—have even already con-

clusively made up their minds. If the endowments of the State, instead of being offered as a homage to truth, and to the God of truth, are to take the character of a base compromise between truth and error, and to be used as hush-money to keep Churches quiet, while Christ's cause is being betrayed—then, I have no doubt whatever, there will soon rise up in the realm a cry so loud as to make the deafest statesman hear even the indignant cry of Peter to Simon Magus—"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money!" (Great applause.) In England we see the Crown claiming and exercising, as regards the Established Church, the supreme authority in all causes, ecclesiastical as well as civil; the Houses of Parliament, though made up of men of all religions and of none, entrusted with the framing of the Church's laws; and the State, in the exercise of this Erastian control, making it legal to teach in that Church's pulpits doctrines which her own bishops and clergy solemnly denounce as damnable and destructive heresies. (Applause.) In Ireland, we see the same State-enslaved Church upheld as national, though having only the merest minority of the people for its adherents—not more, at the most, than a tenth or twelfth of the population. We see there, at the same time, the State at least partially sustaining the Church of another minority of equally limited numbers; and this notwithstanding its being a Church neither prelatial in its Government nor Erastian in its constitution, like the Church the State more especially favours. And, lastly, as if to make a boast of its utter indifference to the distinction between truth and error, whether in religious doctrine or in forms of religious worship, or in systems of ecclesiastical government, we see the state appropriating the national funds and lending the national countenance to provide and educate, for the great body of the Irish nation, a Popish priesthood—a priesthood whose Church and whose teaching it cannot but be a grand object and a fundamental duty of the two other State-supported Churches, if they can, to subvert and destroy. (Loud applause.) Can this be what God means, when, in His holy word, He admonishes the kings and judges of the earth to kiss the Son—when he foretells the coming of a time when kings shall be nursing fathers, and their queens nursing mothers, to His church, and when the gold of Sheba shall be given to Messiah. (Applause.) It is surely hard to think so—impossible, we would say, if men's minds were not blinded by some of those inveterate *idola* which the great author of the "*Novum Organum Scientiarum*" so graphically describes. And if we come nearer home, and look at our own Scotland, what do we see here? We see this:—In the one country in the world where the grand problem of the right Scriptural relation between Church and State has ever been earnestly studied—in the one country in which anything like an honest and earnest attempt has been made to realise the idea which Scripture appears to present of a Church and State union—we see in that country the State peremptorily refusing and disallowing to the Church her inherent and, as she thought, legally ratified rights and liberties; and, by so doing, reducing the Church Establishment to the dimensions of a mere sect, the wreck and fragment only of a national institution, upheld at the expense of being robbed of its birth-right, liberty, and, in consequence, dissociated from the sympathies and the confidence of the majority of the Scottish people. (Loud applause.) This, I repeat, is what we see as regards the union of Church and State where, after all, the State is certainly more entitled to be called Christian than in any other kingdom of the world. To what conclusion, then, do these things lead? Surely to this, that if Christ's Church would maintain her freedom, do her work, and occupy her place as the pillar and ground of the truth, she must, at least until some great change come over the political world, be contented to lean for temporal support on her own people alone. I firmly believe this to have been the great lesson which God was teaching us by the aggressions of the civil power which brought on the disruption of 1843. As regards the far more powerful English Establishment, its condition cannot fail to be both painful and alarming to all its best and most enlightened friends. That degrading subjection to State control in the conduct of its most spiritual affairs which is involved in the very nature and terms of its contract with the Civil Power, has of late years been showing itself in practical results of a most deplorable kind. What with the decision in

the Gorham case some years ago, and with that in the "Essays and Reviews" case the other day, it has at last come to this, that within its pale and in its pulpits, its mer. bishops and clergy, may legally teach anything they please, from the essentially Popish dogmas of Puseyism in the one extreme, to the broadest Rationalism and the most naked Socinianism on the other. (Hear, hear.) It is not conceivable that this state of things can endure. All the likelihoods are that without, perhaps, either intending or seeking it, good men in that great Establishment will by-and-by find themselves driven to a point at which nothing will remain to them but to come out and be separated, and no longer to touch the unclean thing. And if the case be so with national Church Establishments in this country, it needs not be to be told how heavily the same difficulties press on all the Protestant Church Establishments of Continental Europe. Everywhere the support of the State is received at the expense of the surrender of the Church's autonomy; and everywhere, accordingly, State Churches are enslaved, deadened, and secularised.

EPISCOPACY IN THE COLONIES.—As an addition to the above, we will quote from the address of Mr. Gladstone at the anniversary of the Propagation Society. He ought, in fairness, to have stated how unwillingly the position of an unendowed church was accepted by the bishops and clergy in the Colonies.

The speech of Lord Harrowby reminds me of a remarkable instance which may be shortly told as an anecdote with respect to the entire change of view that has taken place in this society in regard to the proper and legitimate sources of its strength. I am not speaking in disparagement of its founders or of its members at any period, who were always in advance of the times in which they lived, and if they not only came up to the measure of the times, but were the heralds and the standard-bearers of good in endeavouring to induce their country to prosecute an enterprise of the largest scope to which a nation can devote itself, they deserve from us, when we look back upon them, nothing but honour and respect and gratitude. It is therefore with no disrespect to them that I refer to the period when the vote of the House of Commons was withdrawn; and as Lord Harrowby has referred to the necessities and influences which act upon those who hold the office I have now the honour to fill, I will venture to go beyond him and say, Never have anything to do with Chancellors of the Exchequer. (Laughter.) Your Grace will no doubt recollect, at all events I well remember, that Dr. Burton was Professor of Divinity at Oxford in the year 1833, when the Parliamentary vote was withdrawn. It amounted to 16,000*l.* a-year, which at that time was equal to four-fifths of the entire income of the society. A meeting was held at Oxford on the occasion, and great was the dismay that overspread, and blank the visages of those who attended it, and on its being suggested to Dr. Burton, who was not only an eminent scholar but an excellent and enlightened man, that as the vote of Parliament had been withdrawn, the best thing would be to see if it was possible to supply its place by voluntary assistance, he replied, "If the sum were less that might be done, but being so enormous it is impossible." That was not his error; so far as it was an error, it was the error of the age. Our age, perhaps, has its errors too, and if we are fainthearted as to the objects we have in view, the time may come when those who follow us may look back to our faintheartedness and reproach us for our despondency and despair.

Perhaps we may say with truth that it has been given to the Colonial Bishops more than to any order of men to wipe off the reproach that for 300 years has been cast upon the Church of England. For 300 years it has been the stock reproach against the Church that in a country where she had the support of law and civil authority there she must exercise a certain civil and social influence, but that the civil authority was not only the fountain of her power considered as an Establishment, but of her whole religious life and action. I think it is not difficult to argue from the history and constitution of the Church that there was no just foundation for that reproach, and that from the time of the Reformation

downwards the Church has but little cause to blush for the terms on which she received the countenance and aid of the State, in the manner she exhibited to the world the godly union between the several powers of which the State is composed. But though it might be easy so to argue, it was not so easy, perhaps, to convince. It was true that until lately the Church of England only existed in strength where she existed under the immediate protection of the State. It was open to doubt, at least we could not say that it rested on conclusive evidence, whether she was able to go forth unaided to distant quarters of the world, and commit herself not only to our colonies but to barbarous tribes—whether in all countries and to all races she could vindicate for herself the position of that internal spiritual and permanent life by which alone in the long run she must exist. The Bishops of the Church in the colonies and the form the Church has acquired under them have conclusively answered that question. There has been no affection, pressure, or exclusive advantage or support to sustain them. Public endowment has been almost in every case absent, there has been no State aid, religious and exclusive preference has been withdrawn—in short, the Church in the colonies has been in all respects a self-supporting and voluntary Church. The almonry of Christian almsgiving is all that she has had to depend on; her apostolic constitution, her orthodox belief, and the pious life of her clergy have been the means by which her work has been carried out. In no essential element of a Christian Church has she found herself wanting, and if the treasures of this society have been poured forth to minister to the spiritual wants of our settlers in the colonies, we have a rich reward in the proofs they have given us that the Church in which we have been baptized and bred has in it every element to enable her to perform her work and to maintain her in that vital and immediate communion with her Great Head by which alone she can be, and I trust will be, a blessing to this and to many lands, and to all future generations.

The system of NATIONAL EDUCATION IN IRELAND has been the subject of an important debate in the House of Commons, the questions raised in which it is most important for us to understand, inasmuch as our Canadian system, in some of its most important features has been framed on that of Ireland, and the same difficulties have been experienced there as here.

The fundamental principle of the Irish system was *united secular and separate religious instruction*. A few general religious truths were taught in the books compiled for the schools, but doctrinal teaching was left to be imparted by the clergy or others to the scholars of each denomination meeting apart, at certain hours of the week. A large number of the clergy of the Protestant establishment early withdrew from co-operation with the system, because they could not have the New Testament read in the National Schools, in the presence of all the children, and they founded Church Schools on the voluntary principle. The result was, that more power was thrown into the hands of the Romish clergy. In a large number of places, where the population was almost wholly Catholic, the schools became, practically, Catholic schools. In the Province of Ulster we believe a similar influence was exerted by the Presbyterians in a good many localities. Still, as the schools were open to all, and the books were unsectarian, the Romish clergy were not satisfied. The Synod of Thurles condemned the system, and pronounced in favour of that adopted in England, viz., that the Government *aid* schools that are avowedly denominational, satisfying themselves by inspection that the secular instruction is faithfully imparted, and leaving all religious worship and teaching to be regulated by the managers of each school. The Board of Commissioners by whom the system was administered made such concessions that Archbishop Whately, a strong friend of the system, withdrew from it. A large number of "convent schools" had been allowed to receive grants.

The model schools, for training teachers, were attacked, and separate ones demanded. Members of religious orders, at first excluded from teaching, were allowed in the convent schools. Then, quite recently, monitors and pupil-teachers were permitted to be trained in the convent schools. Consequently, these strictly ecclesiastical institutions have practically superseded the model and common schools, wherever they could be introduced. Thus, the fundamental principle of the system has been gradually and insidiously set aside.

Sir Hugh Cairns brought the question forward in the House of Commons in a masterly style. Sir Robert Peel, chief secretary for Ireland, Mr. Gladstone, and others, admitted the essential departures from the system, but pleaded, in justification, that to have refused these would have been to break up the schools altogether, and that it was better for the people to be educated thus than not at all. Another potent reason, though not given in debate, was doubtless that the Romish Hierarchy control many parliamentary votes, and in an even division of parties the "Irish Brigade" hold the balance of power. So the House refused, by 91 to 59, to condemn the recent changes. Other concessions will now be demanded, until the Church of Rome has a complete organization for training its own people in its own way, at the expense of the nation. We know the process too well; we have been made the victims of it too far already, with our separate schools in Upper Canada, and sectarian common and normal schools in Lower Canada. Nor have we seen the end of these demands, though the present policy is to keep still.

DOCTRINE OF THE CHURCH OF ENGLAND.—Some members of the Church of England are trying hard to free themselves of responsibility for the recent legal decisions in the "Essays and Reviews" case. A "declaration" signed by some 12,000 of the clergy, has been presented to the Archbishop of Canterbury, the meaning of which is, that these clergymen say that the Church holds the inspiration of the Scriptures and the eternity of future punishment, while the judicial committee of the Privy Council say that a man may be a clergyman who does *not* hold these doctrines. In signing this declaration, High Church and Low Church have joined hands. Broad Church has laughed, and multitudes of sensible men have said, "What is the use of these clerical gentlemen 'declaring' what the Church teaches? The Queen is the head of the Church, and she has been advised to very different purpose; the orthodox clergy should silently submit, or—*go*." Ay! there's the rub.

Another absurd endeavour to purge themselves of the neological odium has been put forth by the Convocation of the Province of Canterbury. This body, by no means representative even of the clergy, and without a single lay member, has been graciously permitted by the Government to meet and talk, of late years. And it has just now resolved to pass a "Synodical condemnation" of the "Essays and Reviews," a strong minority in both Houses voting against it. The acts of Convocation need confirmation by the Crown, so that the Queen will be asked by the Church to condemn writers whom her judges have already acquitted. Convocation may think themselves fortunate if they are not forbidden to repeat this folly, by having their meetings prohibited. "It is hard to kick against the pricks." The State pays, and the State will *rule*; and, from the State's point of view, this is right; but whether a Church ought to accept pay on such terms is another question.

Since the above was written, the question has come up in Parliament, when

the Lord Chancellor, who does not put a velvet glove on the state's iron hand, made the following caustic remarks:—

“There were three ways of dealing with Convocation, since it had been permitted to deliberate actively. One was, to take notice of it; the second, if it was likely to be mischievous, to prorogue; and the third, if it exceeded its powers, to bring it to the bar of a court of justice. The penalties of *præmunire* had amounted to as much as £40,000, and he really shrank from enabling the Chancellor of the Exchequer to sweep, at one haul, into his net, all the archbishops and bishops, all the deans and archdeacons, and the whole of Convocation. *He therefore wished to warn the right-reverend bench of the peril into which they had put themselves.* It was impossible that Convocation could exercise such a jurisdiction, and even if it expressed an opinion on such matters, it might find itself in a serious predicament. They had no power to convene or hear any person, and he could only warn its members, if there was any attempt to draw Convocation beyond its proper limits, to withdraw from it, and, remembering the pillar of salt, not to look behind.”

The recent news from MADAGASCAR is decidedly encouraging, being thus described in the last number of the *Missionary Magazine*:—“The political and social state of the country has become more consolidated and tranquil; the government of the Queen has acquired strength, and is administered generally with justice and impartiality, while the principles of religious freedom are faithfully maintained towards the native Christians. The absurd and extravagant rumors in reference to the death, or rather the life, of Radama II., which seem to have been propagated from political motives, have almost died away, and the apprehension of any hostile attack on the island by foreigners has subsided. We trust, also, that the modifications in the treaties between Madagascar, both with England and France, which have been conceded during the visit of the Malagasy Envoys, will tend to restore good will and amity, and be followed by commercial and friendly intercourse highly beneficial to all parties interested. But, above all, we rejoice that every succeeding post renews the gratifying assurance that the Word of the Lord has free course, and is glorified. New places of worship are opened, congregations are enlarged, and the monthly additions to the number of church members, many of whom are connected with the influential families of the capital, afford conclusive proof of the growing strength and social influence of Christianity.” The Mission has suffered, however, by the death of Mr. Stagg, the devoted teacher, and the withdrawal of one missionary, through domestic affliction.

THE CHURCH AND THE APOCRYPHA.—A short debate in the House of Lords on the 17th June presents a fair illustration of the spirit in which the Episcopal bench is prepared to entertain questions of reform in the Church of England, and of the immense *vis inertiae* which the Liturgical Revision Society will have to overcome. The smallest amount of change, and the most incontestable improvement, in the Church service, was proposed by Lord Gage. The object of the Bill of which he moved the second reading was to give permission to the clergy to substitute for the lessons from the Apocrypha now used on certain days—chiefly saints' days, we believe—lessons from the canonical books of the Bible. We are told that, in point of fact, clergymen of tender consciences take that liberty now, without waiting for permission; but unquestionably they expose themselves to the possibility of being legally called to account and condemned for their presumption. No notice is taken, however, or is likely to be taken, of their irregularity. Lord Gage sought to

bring the law, and tolerated practice, into harmony. And one might have supposed that the Bishops, in so small a matter, would have been glad to assist him. How, then, did they act, and what part did they take in the debate?

The Archbishop of Canterbury thought the proposal of his noble friend "extremely objectionable—unwelcome to the laity and unacceptable to the Church," and therefore he moved that the Bill be read a second time that day six months. The Bishop of London seems to have suspected that this curt and authoritative manner of crushing the unpretending little measure might be considered out of doors hardly creditable to the bench. His opposition was more cautious, and his ground of objection touched the manner only, not the matter, of the proposition. He would be sorry to be understood as expressing an opinion either in favour of the Apocrypha or against it, or as to whether the clergy should have the liberty claimed for them, or should not have it. He did not approve of the way in which the evil, if it is one, was sought to be remedied. The Government had issued a Commission of Inquiry in reference to the subscriptions of the clergy at their ordination and their institution to benefices, which had been sitting since April last for many hours in the week. Better take one thing at a time. When they had dealt with the question of clerical subscription in the proper and constitutional way, they might be able to consider any further improvements which noble lords had to make. The Bishop of Oxford backed up what had been said by his right rev. brother. "Following all the precedents of the Constitution, the proper mode of attempting such a step as this would be by moving an Address to the Crown, calling upon the Crown either by Commission to inquire into it, or by addressing the Crown to bring the matter by its prerogative before the Houses of Convocation, and that matter having been first considered in a Convocation of the clergy, it might then be proposed that it should be brought before Parliament." The Bill was, of course, in the face of such influential opposition, withdrawn.

Mark the retribution which overtakes evil-doing! The rejected Puritans sought to have their consciences relieved, and, as they thought, the honour of their Divine Master preserved untarnished, by putting the Apocrypha into its proper place—and, in answer to their memorial, the bishops and dignitaries under Sheldon, foisted *Bel and the Dragon* into the course of lessons to be publicly read. *Bel and the Dragon* still holds its place, and there are, on the authority of Lord Ebury's statement, clergymen who would as soon read "Jack and the Beanstalk." But the mischief cannot now be remedied. It has been made part and parcel of a system which will not bear handling. The Nonconformists are free—the clergy are slaves unless they have the courage to turn rebels and brave the penalties of law. The gratuitous tyranny has recoiled upon the ecclesiastical descendants of those who inflicted it. What would not the Church of England give to escape the consequences of that wanton folly and wickedness which drove the Two Thousand out of her pale? But she can only deplore. She dare not act. One proposition leads to another, and, as the Bishop of Oxford observed, another objection to Lord Grey's Bill was this, "that if this subject were to be considered at all, the question should be, not whether the Apocryphal lessons could be amended but whether the Lectionary of the Church service could be amended." On the whole, the tone of the brief debate leads us to infer that if the members of the Church of England are hoping to see her adapted to the altered thought and feeling of the times, they will be likely enough to know the bitterness of that "hope deferred" which "maketh the heart sick.—*Nonconformist.*"

Official.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

On page 7 of the Report of the Provisional Board for the Removal, &c., will be found the following paragraph in connection with remarks concerning the "Affiliation of the College with the McGill University:"—

"Your Board have great pleasure in testifying to the promptness and cordiality with which the University has entered into this matter. On Conference, it was found, that your College possesses the requisite conditions for Affiliation, except Incorporation. Whereupon it was deemed advisable to apply to the Provincial Parliament for an act of Incorporation. Christopher Dunkin, Esq., M.P.P., kindly undertook the passage of such an Act; and a petition for the same was duly prepared and transmitted to him. By that gentleman the Act has been introduced, and has passed its second reading."

The Act to which reference is made having become law, a copy of it is here inserted for the information of subscribers to the College.

AN ACT TO INCORPORATE THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

Whereas the Reverend Henry Wilkes, Doctor of Divinity, the Reverend George Cornish, Master of Arts, and William R. Hibbard, Charles Alexander, John Dougall, and Charles R. Black, Esquires, have by their petition set forth that they and others have, for many years past, been associated for the maintenance of an Institution for the training of young men for the Christian Ministry, in connection with the Congregational Denomination of Christians, under the name of the Congregational College of British North America; that the said Institution is about to be removed to Montreal; and that it would greatly promote the efficiency thereof, that it should there be affiliated to the McGill University, in order to which it must be incorporated; and whereas they therefore pray for the incorporation thereof by the name aforesaid, and under the conditions hereinafter set forth; and whereas it is expedient to grant their prayer: Therefore, Her Majesty, by and with the advice and consent of the Legislative Council and Assembly of Canada, enacts as follows:

1. The said Henry Wilkes, George Cornish, William R. Hibbard, Charles Alexander, John Dougall, Charles R. Black, and all other persons who are now so associated with them for the purpose aforesaid, or who may by virtue of this Act replace or join them for such purpose,—are hereby constituted a body politic and corporate by the name of The Congregational College of British North America.

2. The said Corporation may acquire by any legal title, and may hold, any real estate required for its actual use and occupation; and may at any time dispose thereof, and acquire other instead thereof; but it shall not acquire or hold any real estate whatever, not required for such its actual use and occupation.

3. No bequest in favor of the said Corporation shall be valid, unless made at least six months before the death of the person making the same.

4. All the revenues of the Corporation, from whatever source derived, shall be devoted exclusively to the maintenance thereof, and the furtherance of the object aforesaid, namely, the training of young men for the Christian Ministry in connexion with the Congregational Denomination of Christians, and to no other purpose whatever.

5. The said Corporation shall have power to administer their affairs by such and so many Directors and Officers, and under such restrictions touching their powers and duties as by By-law in that behalf they may from time to time ordain; and they may assign to any of such Officers such remuneration as they may deem requisite; and generally, they may from time to time make all such By-laws as they may deem requisite, for the due ordering of their affairs, and may from time to time amend or repeal the same.

7. The said Congregational College of British North America may, at any time, become affiliated to the McGill University, upon such terms as the said University and the said Corporation hereby created may agree upon.

6. The said Corporation shall at all times, when thereunto required by the Governor, or either branch of the Legislature, make a full return of their property, real and personal, and of their receipts and expenditure, for such period, and with such details and other information as the Governor or either branch of the Legislature may require.

8. This Act shall be deemed a Public Act.

It will be seen that the six gentlemen named "and all other persons who are now so associated with them for the maintenance of an Institution for the training of young men for the Christian Ministry," &c., and their successors are constituted a body politic and corporate. It is needful that these should assemble in order duly to organize under the Act, and as the "all other persons associated with them," &c., are "the Subscribers to the funds of the College," NOTICE IS HEREBY GIVEN THAT A GENERAL MEETING OF THE SUBSCRIBERS TO THE FUNDS OF THE CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA WILL BE HELD IN THE LECTURE ROOM OF ZION CHURCH IN THE CITY OF MONTREAL ON THURSDAY EVENING THE 25TH AUGUST, 1864, AT 7.30, FOR THE PURPOSE OF ADOPTING THE ACT OF INCORPORATION, ORGANIZING UNDER IT AND FORMING BY-LAWS FOR THE MANAGEMENT AND REGULATION OF THE INCORPORATE BODY UNDER ITS CHARGE. This meeting is called with the express provision that all the articles of the Constitution and the By-Laws as existing at the close of the Annual Meeting held in June last, and no other, shall receive corporate sanction, and *that* in such form as may be in harmony with the Act: and that all the appointments and other action of the Annual Meeting and no other, shall be formally adopted for the current year. Mr. Cornish desires exception made in favour of his notice of addition to Art. iii. in the Constitution, by the insertion of the words "a Chairman," before the words "a Treasurer." The design of the meeting is to *place on a corporate basis* every thing as it stood at the close of the last Annual Meeting of the Subscribers.

HENRY WILKES, D. D.,

Chairman of the parties whose names are specified in the Act.

P. S.—It may be gratifying to the friends of the College to learn that the Governors of McGill University have cordially assented to the request that Professor Cornish might have their sanction in occupying the chair assigned to him in this College.

Montreal, July 13th, 1864.

CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

The Annual Meeting of the Congregational Union of Nova Scotia and New Brunswick will (D.V.) be held in the City of St. John, New Brunswick, next month. The Annual Sermon will be preached on the evening of Thursday, the 1st; after which the Union will be organized, and will probably continue in Session till the Tuesday following.

CONGREGATIONAL MINISTERS' WIDOWS' AND ORPHANS' FUND SOCIETY.

This Society held its annual meeting in the Congregational Church, Brantford, C. W., on the 8th of June, and following days, at which the Seventh Annual Report of the Trustees was presented on their behalf by J. P. Clark, Esq. The following are its most important features, stated in a very few words :

1st. The Society has passed through its seventh year without the death of any of its beneficiary members, and therefore without any claims being presented.

2nd. Collections have been made on behalf of the fund during the year by only 14 churches (being 5 less than the previous year), as follows:—

Toronto, 2nd Church.	\$10 00
Liverpool, N. S.....	3 00
Danville, C. E	10 00
Albion, C. W.	2 60
Guelph	10 00
Southwold	4 25
Sherbrooke and Lennoxville	16 60
Bowmanville	7 00
Warwick... ..	3 00
Stouffville	4 35
Markham	1 65
Brantford	5 61
Zion Church, Montreal.....	96 06
Received from Joseph Jackson, Esq., of Montreal, consti- tuting himself a Life Member.....	50 00

\$224 12

A collection amounting to the sum of \$48 75 was also received from the 1st Church, Toronto, but the accounts for the year having been closed it will appear in next year's report.

3. One new life-member has been added during the year, Mr. Joseph Jackson, by a donation of fifty dollars at one time.

4. The interest on all investments, so far as due, has been received; and also the subscriptions of beneficiary members.

5. The total income of the Society during the year has been \$942 87.

The total expenses of management has been \$9 50, all for printing required by the previous annual meeting.

6. The total assets of the Society are \$5,233 61, and the total liabilities, \$29 14

The above will present a clear statement of the affairs of the fund to all those who were previously conversant with its history and mode of operations, but for the readers of the *Canadian Independent* in general, some further observations are necessary.

One of the most remarkable features in the history of the fund is the preservation of the lives of all the beneficiary members. These, during the seven years of the Society's existence, have averaged 27 in number, and, according to the best tables of mortality, it might reasonably be expected that at least two or three of their number would have been cut down by the hand of death, and their families have claimed a partial support from the fund. The churches have cause of gratitude for this mercy, as these Pastors have been spared to continue their labours. But the trustees, in their particular sphere, have also great occasion for gratitude for the watchful care of Divine Providence, which has shielded the fund during the years of its infancy, when even small claims might seriously have affected its stability. It is now too strong to be imperilled by the number of annuity claims which may reasonably be expected to fall upon it for some years to come. But while this is the case, it is necessary to guard against the hasty conclusion that it therefore does not need further aid. As sure as death comes, the claims will come, and therefore just as

surely they must be provided for beforehand; and there is no difficulty in determining exactly what must be the extent of this provision.

Twelve months ago, one of the best actuaries in the Province kindly calculated the extent of the risks carried by the fund, and it was found that the sum of \$745 40 per annum was actually needed for the then existing risks, and that too exclusive of expenses of management and prospective increase in the number of risks. This year (with one year added to the age of each member) the risk is considerably increased, and, in addition to this, six new members have been admitted, and two others are applying, so that during the present year the actual risk sustained by the fund will require an income of at least \$950 to cover it, without making any provision for the further admission of members.

And, in this connection, another circumstance needs to be taken into account. Our Home Missionary Society has extended the field of its operations to the Lower Provinces, our College has done the same, and it became almost a matter of necessity that this Society should do likewise; accordingly, at its annual meeting it was resolved to amend its by-laws by substituting the term "British North America" instead of "Canada," as the limit of its field. This action was at once liberal and Christian. From the nature of the case the Lower Provinces were incapable of sustaining a fund of their own, and as we are asking some of our ministers to remember their spiritual necessities, we cannot with the same breath refuse to care for the temporal interests of their families if they should go there. But this action brings with it additions to our risks, the extent of which are at present unknown, but which must be covered by the annual collections of the churches.

As in former years, a resolution was adopted requesting the churches to make a collection on behalf of the fund, on the 1st Sabbath in September; and in view of the large increase in the extent of risks to be carried, there is urgent need that it be generally complied with.

The trustees cannot disguise their disappointment at the indifference which has hitherto been manifested towards it. Why is it that of 80 or 90 churches only 14 made a collection during the past year. If the brethren were appealed to personally could they give a sufficient reason for their neglect? Are they acting according to the dictates of conscience, or are they simply neglecting the voice of conscience in this matter? Perhaps if the origin of the Society were better known, or remembered, more interest would be taken in it.

Previous to the formation of the Society, several of our ministers had been called from their labours, in one case leaving the widow and children provided for by an English annuity society, but, in two or three others, leaving them dependent upon friends.

These events attracted the serious consideration of some friends who were in a position to appreciate the poverty and self-denial of many of our pastors for their work's sake, and the question came home, "If ye receive of them spiritual things, is it a great thing if they receive of you temporal things?" "He that provideth not for his own . . . hath denied the faith" is the declaration of Scripture. The duty thus laid upon the churches (whether they acknowledge it or not) it was felt should no longer be neglected, and, to supply the want, the fund was formed. It is a denominational movement, and as such it ought to have been actively supported and advocated by every minister in the denomination, whether a member of the Society or not. It is perhaps because they have felt delicate about advocating its claims for fear it might be supposed that they were personally interested, more than

any other cause, that so few churches have responded to the appeals of the trustees, by making collections in its behalf. But the Society is now so well known there ought to be interest enough in its welfare in every church to insure its support by a collection. If the Churches will not do their duty towards the fund, they will assuredly injure themselves, by a leanness of soul, more than they will injure it, for there is that withholdeth more than is meet, and it tendeth to poverty.

The trustees claim it as a matter of right that the interests of the Society be placed before every church with sufficient distinctness to enable the brethren to appreciate their duty. They feel that as it is a denominational institution, they have a right to be supported.

One other point calls for a passing notice. Hitherto, only those churches which contributed \$10 or over during the year had a right to take part in the management of the Society; but, by a change just made in the by-laws, every church making a collection has a right to appear, by one delegate, at all the meetings of the Society held within the year; and it is hoped that in this matter also the churches will assume their rights and manifest their interest.

Will the Churches, then, remember the collection on behalf of the Widows' and Orphans' Fund on the First Sabbath in September.

Poetry.

SONNETS ON PRAYER.

BY TRENCH.

Lord, what a change within us one short hour
Spent in Thy presence can avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower.
We kneel, and all around us seems to lower,
We rise, and all the distant and the near,
Stands forth in sunny outline brave and clear.
We kneel, how weak! we rise, how full of power!
Why therefore should we do ourselves this wrong,
Or others, that we are not always strong—
That we are ever, over borne with care—
That we should ever weak or heartless be,
Anxious or troubled when with us is prayer,
And joy and strength, and courage are with Thee!

When hearts are full of yearning tenderness,
For the loved absent whom we cannot reach,
By deed or token, gesture or kind speech,
The spirit's true affection to express;
When hearts are full of innermost distress,
And we are doomed inactive by
Watching the soul's or body's agony,
Which human efforts help not to make less;
When like a cup capacious to contain,
The overflowings of the heart is prayer,
The longing of the soul is satisfied—
The keenest darts of anguish blunted are;
And though we cannot cease to yearn and grieve,
Yet here we learn in patience to abide.

CHRIST KNOCKING AT THE POOR MAN'S DOOR.

There was a poor old man
 Who sat and listened to the raging sea,
 And heard it thunder, lunging at the cliffs
 As like to tear them down. He lay at night,
 And, "Lord have mercy on the lads!" said he
 "That sailed at noon, though they be none of mine;
 For when the gale gets up, and when the wind
 Flings at the window, when it beats the roof,
 And lulls and stops and rouses up again,
 And cuts the crest clean off the plunging wave,
 And scatters it like feathers up the fields,
 Why then I think of my two lads; my lads
 That would have worked and never let me want,
 And never let me take the parish pay.
 No, none of mine: my lads were drowned at sea,
 My two—before the most of these were born.
 I know how sharp that cuts, since my poor wife
 Walked up and down, and still walked up and down,
 And I walked after, and one could not hear
 A word the other said, for wind and sea
 That raged and beat and thundered in the night—
 The awfulest, the longest, lightest night,
 That ever parents had to spend. A moon
 That shone like daylight on the breaking wave.
 Ah me! and other men have lost their lads,
 And other women wiped their poor dead mouths.

"Ay, I was strong
 And able-bodied—loved my work; but now
 I am a useless hull; 'tis time I sunk;
 I am in all men's way; I trouble them;
 I am a trouble to myself: but yet
 I feel for mariners of stormy nights,
 And feel for wives that watch ashore. Ay, ay,
 If I had learning I would pray the Lord
 To bring them in: but I'm no scholar, no;
 Book-learning is a world too hard for me:
 But I make bold to say, O Lord, good Lord,
 I am a broken-down poor man, a fool
 To speak to Thee: but in the book 'tis writ,
 As I hear say from others that can read,
 How, when thou camest, Thou didst love the sea,
 And live with fisher folk, whereby 'tis said
 Thou knowest all the peril they go through,
 And all their trouble. As for me, good Lord,
 I have no boat; I am too old, too old—
 My lads are drowned; I buried my poor wife;
 My little lasses died so long ago
 That mostly I forget what they were like.
 Thou knowest, Lord, they were such little ones.
 I know they went to thee, but I forget
 Their faces, though I missed them sore.

"O Lord,
 I was a strong man—I have drawn good food
 And made good money out of Thy great sea—
 But yet I cried for them at nights; and now
 Although I be so old, I miss my lads.

And there be many folk this stormy night
 Heavy with fear for theirs. Merciful Lord,
 Comfort them! Save their honest boys their pride,
 And let them hear, next ebb, the blessedest
 Best sound—the boat-keels grating on the sand.
 But Lord, I am a trouble! and I sit
 And I am lonesome, and the nights are few
 That any think to come and draw a chair,
 And sit in my poor place, and talk a while.
 Why should they come, forsooth? Only the wind
 Knocks at my door, O long and loud it knocks,
 The only thing God made that has a mind
 To enter in."

Yea, thus the old man spake,
 These were the last words of his aged mouth,—
 But ONE DID KNOCK. One came to sup with him,
 That humble, weak old man! knocked at his door
 In the rough pauses of the labouring wind,

What he said
 In that poor place where He did talk awhile,
 I cannot tell: but this I am assured,
 That when the neighbors came the morrow morn,
 What time the wind had bated, and the sun
 Shone on the old man's floor, they saw the smile
 He passed away in, and they said, "He looks
 As he had woke and seen the face of Christ,
 And with that rapturous smile held out his arms
 To come to him."

Can such an one be here?
 So old, so weak, so ignorant, so frail,
 The Lord be good to thee, thou poor old man;
 It would be hard with thee if heaven were shut
 To such as have not learning. Nay, nay, nay,
 He condescends to them of low estate:
 To such as are despised He cometh down,
 Stands at the door and knocks.

JEAN INGELOW.

HOW CAN RELIGION BE MADE A POWER IN THE FAMILY?

BY REV. E. J. SHERRILL, EATON, O. E.

1. It must be Scriptural. Our religion must be in harmony with the spirit and fundamental truths of the Word of God. For, in degree as it shadows forth the teachings of the Holy Spirit, and witnesses to the truth as it is in Jesus, in the same degree will that religion be a power for good in the family.

Let your religion be moulded by Scripture examples; manifesting itself to the world like the religion of Enoch, who walked with God. We need the faith of Abraham, who offered his son upon the altar, as God commanded him. And of Jacob, who wrestled through the night in prayer for the salvation of his family, and prevailed. Cultivate the spirit of Joshua, who said, "As for me and my house, we will serve the Lord." Or let our religion prompt us to do as did those parents, who brought their children to Christ, that he might bless them. Parental authority and love, moulded into such acts of obedience to God and faith in Christ, will prove our religion in the household a power for good.

2. Our religion must not be repulsive, but winning. Not offensive, but attractive, especially to the young. Never tempt your child to repeat what a child once said—"If grand-pa has gone to heaven I don't want to go." Christ, we know, had a winning influence over the young. For he gathered children round him; but we never read of his turning them away. In the temple they sang "Hosanna to the Son of David." The more we cultivate the meek and gentle spirit of Christ, the more controlling for good will be our influence in our family. Kind words, gentle treatment, courteous manners, the encouragement of a good degree of innocent pleasure, and filial obedience—these are the things to be cultivated, if we would make our religion at home a power for good.

3. Give to your religious life a social element. Be yourself social. Pure religion was never designed to suppress this element of character. In the days of Malachi "They that feared the Lord spake often one to another." Do not appear mopish in your family, unsocial and unhappy. That is unchristian, and leads to false and forbidding views of religion, especially with the young. Vain and foolish talking should be avoided, for though amusing sometimes to the young, it greatly weakens our power for good. In conversation with the family be not trifling but cheerful.

4. To become a power for good in the family our religion must be consistent. To this we cannot give too much importance. The sincerity of our profession must be proved by a corresponding life, at home and abroad. If we seem to manifest a christian spirit when abroad, and an unchristian spirit when at home, our religion will be an element of weakness not of strength. For example: you see a person earnest and zealous, talking and appearing to live as a christian when from home. You feel that he must be a godly, happy, useful man. But you learn from good authority, that he is a different person at home. There he is often unkind and unlovely—sometimes fretful, peevish and uncomfortable. This fact seriously mars the man's christian reputation, and you are forcibly reminded of Whitfield's pithy reply to one who interrogated him in regard to a certain man's christian character. He said, "I don't know, *I never lived with him.*" To seem to be religious abroad and irreligious at home, is a defect which must fearfully neutralize and weaken the power of religion in the family. And may not the fact that some parents seem to be very religious with their neighbors, but are sadly wanting in a christian spirit at home—I say may not this fact account for another fact, often a wonder to many—viz, that christian parents, who are accounted remarkable for piety, sometimes have sons and daughters who are very wicked. "A sincere christian may be a very unwise parent." And the apostle says, "If any man seem to be religious, and bridleth not his tongue," or when at home does not speak the truth *in love*, "but deceiveth his own heart, this man's religion is vain" (James i. 26). I repeat, we cannot give too much importance to uniform, every-day religion, at home and abroad—to a consistent christian life, if we would make our religion a power in the family.

5. To become a power in the family our religion must be *benevolent*. Parents should early instruct their children, both by precept and example, to cultivate this virtue. Especially by example, which is by far the most difficult, as well as the most important part of teaching. You may easily and with great power lead and control your children by example. They imitate and follow it without thought almost, and without effort. But precept contradicted by example, which is too often done, is instruction lost. Therefore, by example as well as by precept, labor to have your children early cultivate

a spirit of true benevolence. Let this be the living, leading feature of your religion. By no other christian virtue will you give it equal power. By nature the heart is *selfish*. Teach your children how noble and god-like it is to give. Lead them by example, even before they can reason on the subject or compare much, to form the *habit* of being generous and of giving. They will then find by experience that they are made happy by doing others good, and learn that the grand secret of all true happiness lies in laboring to make others happy. It is the way to enjoy what Dr. Chalmers calls "The felt pleasure of doing good." But true benevolence consists not in the simple act of *giving*, even though it be generous; for all that may be done from *selfish* motives. Benevolence in its purest form, in its highest degree of excellence, is where we deny ourselves that we may make others happy. We may give our money without self-denial or parting with any earthly gratification or indulgence. But teach your children to deny themselves, to give up their own personal gratifications, that thereby they may do good to others, and learn how much better it is thus to give than to receive. Cheerful giving and aiding others where it costs a denial of self, is true benevolence—it is Christ-like. He came, not to be ministered unto, but to minister for others' good. "Though rich, for our sakes he became poor." By such household instruction we shall be found cultivating the spirit of Christ, and be doing what is pleasing to God. If we are successful in leading our children to form *habits* of doing good, we gain important vantage ground in the great work of leading them to give *themselves* to Christ. We have set the current of habit in the right direction to bring them, by God's blessing, to give their hearts—their all to the service of the Redeemer. Let the spirit of true benevolence pervade any household—parents and children sharing in it—that religious household is baptized with a vast power for good.

6. Make your *religion* at home and abroad the leading object of life, "the one thing needful." Let the impression be early made, that all earthly possessions must be so enjoyed, that they may minister to the good of your soul, and help you on to the kingdom of heaven. Teach your children that whatever their calling may be, they should "seek first the kingdom of God." And that the great work of life is to lay up treasures in heaven. The young, with characters moulded and formed under such influences, will themselves become a power for good. They will be accounted the heritage of the Lord. Olive plants round about your table (Psalm cxxviii., 3).

7. Regular family worship is that without which all other religious duties will be comparatively powerless. If morning and evening prayer is not observed, we are, as Jay says, "like a house without a roof," exposed to the displeasure of Him, who says, "I will pour out my fury upon the families that call not upon my name." But if family worship be an *irregular* service sometimes neglected, then observed at an unseasonable hour, when part of the family are asleep, others too weary to receive profit, this is a serious defect in family religion. Our seasons of family worship should be regular, and seasonably performed. It should never be a long service. It need not, to be profitable. If long, it may interfere with other family duties, and it is often, by undue length, made tedious to children and domestics. Let the exercises of family worship be instructive and short, but not hurried. In this service, let every member of the family, as far as consistent, take a part in reading Scripture. This awakens greater interest, and secures increasing knowledge of the Bible. It is of great importance also to have our children commit to memory passages of Scripture (Deut. vi. 7-9). David said, "Thy word have

I hid in my heart that I might not sin against thee (Psalm cxix. 11). "Timothy from a child knew the Holy Scriptures, which are able to make wise unto salvation" (2 Tim. iii. 15). *Singing* adds very much to the spiritual life of morning and evening worship. The remark is true—"In family worship he that prays, does well; he that prays and reads Scripture, does better; but he that prays, reads Scripture and *sings* with his family, does best of all." When all participate in such morning and evening religious service, it can hardly fail of becoming a power for good, and of preparing the members of that family, by worshipping God together on earth, to join the family of the redeemed above in the song, "Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created."

I have said nothing on the importance of securing obedience to parents. But it is plain, that without obedience to parental authority, our religion cannot be a power for good in the family, nor can domestic peace or comfort be enjoyed.

THE GLORIOUS GOSPEL AND ITS DIFFUSION.

BY THE REV. THOS. JONES,

Of Bedford Chapel, Camden-Town.

The following interesting speech was delivered recently at a meeting of the Congregational Home Missionary Society:—

"It has been said that some people suppose the age has outgrown the Gospel. We never outgrow God's things. The sun has been long in his chariot of gold in the beautiful, deep blue heaven. Very old and aged art thou, O most glorious sun! but still most useful. For ages have these winds, which are almost spirits, gone mourning round this globe, inspiring God's creatures century after century; aged are ye, O ye wonderful winds, but still as precious as ever. Old Father Thames, thou didst murmur between thy consecrated banks when our forefathers sat there in their mud huts, but we value thee still, and would not sacrifice thee for much. These are old things, but they are glorious old things. Glorious Gospel of our Lord Jesus Christ! The tree of life under which prophets, patriarchs, and apostles sat, and the fruit was sweet to their taste; the river of life from which our forefathers drank, and rose like giants after wine; the Gospel which has swelled in the bosoms of reformers and martyrs, and made them more than men, God's ambassadors, and the powers of the world to come. Glorious old Gospel, we shall never outgrow thee. The resolution I have to support speaks of the blessing of God having attended the operations of the Society. Brethren, the longer we live, the more we think, the more acquainted we become with human nature, the further we go into the deep, dark, mysterious recesses of the human heart, the more we shall believe in the absolute necessity of God's coming down to the soul of man, or else the soul of man must sink lower and lower for ever. If any of you have been made holy and good, it has been by the influence of God's Holy Spirit on your hearts. Yes, Father, thou didst speak to us from Calvary in tender accents of wondrous love; thou didst brood over the chaos of our souls, and we were transformed into the beauty of holiness by thy great love. You are right, then, in attributing what has been done by your society to the power of God's Spirit. In the resolution which I had sent me it was stated that there was a great deal of spiritual destitution in England and Wales, and I thought I must say a word about that. Now, I want you perfectly to understand that if there be any spiritual destitution in Wales it must be among the Irish and the English population. Do not misunderstand me; the Welsh people are not all Christians; alas! no, far from it; but I do say that there is not one single Welshman within the Principality who has not had ample opportunities of understanding the Gospel and

being a Christian. We have preached it everywhere; in the narrow dell, where the muses hold their festivals; on the summit of the grand, romantic, giant mountain; in the little village that rests in the embrace of the hills; in the works in dusty, smoky towns; there is not one neighbourhood, not one village, not one town, which is purely, or anything like purely, Welsh, which is not amply provided for with religious and moral instruction. I do like sometimes to give you English people a bit of my mind. We cannot compete with you in many things; you are placing the girdle of your commerce all round this beautiful globe as it goes basking itself in the light of the sun in the ocean of space; you are making your power felt everywhere; we say in your presence that you are greater than we are, but we can do one thing better than you can. We can fill our little Principality with the knowledge of Christ better than you can fill these large English counties with it, and I think sometimes that we can preach quite as well as you can. In Wales we have our little chapels; Bethels, which are indeed the gates of heaven and the house of God; Bothesdas, where the water of life springs and flows upon the surrounding districts; Hermons, wet with heavenly dew; Tabors, where human souls are transfigured; Zions, where the Shekinah of God's Spirit sits between the Cherubims; Sharons, where the roses and flowers of Christian virtues are caused to grow. How has this been brought about? Well, I have every belief in good lay-agency, but in Wales it was not done by laymen; it was not even done by second class men, but by the first-class preachers. The way in which it is done in Wales is this. I myself have frequently left my own chapel in Swansea, and gone into the country for four or five weeks, preaching twice or three times, both on week days and Sundays, in the villages. There is nothing to boast of in this, for it is quite the usual thing, and was so with our fathers, and thus we have baptized the country with the Gospel of Jesus Christ. But I find that here in London, where I have the care of a large congregation, everything depends on my presence. My deacons at Swansea used to hold a prayer-meeting on the Sunday morning when I was out preaching, but I find here that you, good, noble, Christian people as you are, you expect the preacher to come three times a week and comfort you, while the great outside mass are sinking lower and lower. Now I delight to meet my friends every Sunday morning; the most blessed moments I enjoy are those Sunday mornings, when I meet faces I know, hearts which are in sympathy with my heart; when we can stand at the door of heaven, push the curtain aside, and let in a flood of golden glory. God, I thank thee for this boundless privilege of having preached thy Gospel, but I should like sometimes to think that thy people would be manly enough to come when they knew I was twenty or thirty miles from London, preaching the Gospel to poor people who have not the opportunities which London people have; and believe me, you ministers and deacons, and you who conduct our Home Missionary Society, you will not convert England without some agency like this. I dare to say it, that the power, the dignity, the glory of dissent is in its pulpit. Weakness there, and farewell to Dissent in England. Good preachers, scholarly men, far-seeing men, mighty men, with logic set on fire by the love of God, and we shall have strength. The resolution speaks of increased efforts for the spread of the Gospel. Now, on looking at your dictionaries, I find that there are three definitions of the word "effort"—struggle, vehement action, laborious endeavour. Does this describe the state of our churches? Do we agonize? O brethren, there was great agony once in the garden; there was One from heaven who broke his heart there; there was bitter agony on the cross of Calvary. O, you sleeping Christians—you comfortable, happy, respectable people, who are going to heaven doing as little as you can, look at your Saviour and learn the meaning of the word "effort." I do not hope to see this realized without the Spirit of God. I often say at home to my friends that I do hate pressing Christian duties upon people who believe. What an idea it is that a man must bring pressure to bear upon a Christian in order to get him to do anything for Christ! Near Primrose-hill are steam-engines which are used for the purpose of forcing water for the supply of that part of London, but I know fountains which have sprung up and simply from the generosity of their nature have sent forth streams of water to quench the thirst of the locality.

Brethren, speech steam-engines never ought to be necessary to induce you to work for Christ; you ought to do so from a Divine law in your bosom, because you cannot help yourselves. I want my people to do good because they cannot help it, and not to want to be forced by the little steam-engine of my eloquence every Sunday morning. The resolution speaks of the "old story earnestly told." Now there must be two things in preaching, and especially amongst Dissenters. We have none of the antiquity and splendour and glory which hang about other churches; and I must confess that I love to see those old parish churches, those venerable, beautiful old places at Westminster and York and Gloucester; there is a glory about them, but we have nothing of this sort; there is nothing very grand about our architecture; we have no dim religious light stealing between the columns, almost afraid to create a disturbance in the place where the spirits of the fathers meet. Our places are not places to perform worship in, but places to preach Christ in, and in our preaching we must have knowledge and love, understanding and passion; knowledge thought out logically, and set on fire by love. I should like to say very humbly that I have not one grain of sympathy with that which will soon become cant amongst us if we do not mind—that talking continually about preaching the Gospel. Preaching the Gospel! Yes, my dear sir; but the thing is, what is preaching the Gospel? Why, earnestness means, in some places, nothing but empty declaration, or zeal for theological propositions. Earnestness very often means nothing but noisiness. I mean to say that that is not the fashion of thing we want. Noble earnestness never talks of itself; noble earnestness, like every other greatness, is unconscious of its greatness. It is deep, profound, silent. The brook bubbles, but not the river. Bubble, brook; flow, river. A small thunderstorm yonder, in a corner of the cloud, will make a great noise; gravitation says nothing. All the great powers of God in nature say, "Hush!" Nonsense will bubble; sense will be silent; folly will make a noise; real knowledge will speak humbly. Brethren, to be earnest is to understand God's truth, to realize the eternal world, to come into fellowship with the sufferings of Jesus Christ, to have the heart of a man in your bosom. When you are preaching to your fellow-men, say nothing about earnestness; they will feel it, as you feel electricity in the atmosphere. I want you to combine the highest intellect with the warmest love; the deepest and profoundest passion with the clearest intellectual conception of the doctrines of Christ. In this world we want a sun that can give us heat as well as light, or the Atlantic would be but a lump of ice. Brethren, if you go to these fine, cold, calm, beautiful, philosophic systems, you will be as suns giving light without heat, and the people will freeze around you, and your congregations grow smaller and smaller and "beautifully less." Intellect, without love and earnestness, is Greenland; love without intellect is Africa. One is too cold; the other is too hot. We want a temperate zone—intellect mingled with love, and we shall make an impression upon the land.

NESTORIAN MOTHERS.

In bringing to a close these glimpses of the changes wrought by grace among the Nestorians, we must not pass by the number of pious parents who now aid the missionaries by their prayers. While in the early days of the Seminary, its teacher was left to pray alone for her pupils, before she left, in 1858, she rejoiced to know that two thirds of them had either a pious parent, or other member of the family, who prayed for their salvation.

One cold morning in 1856, a pious mother walked three miles through the snow to inquire if there was any interest in the school. 'Why do you ask?' replied the teacher. 'I have thought of you continually for two or three days; and last night, after falling asleep, thinking about you, I dreamed that God was visiting you by His Holy Spirit.' So, when I awoke, I arose and baked, and hurried here. I am so anxious about my daughter! Can I see her?' She was told that her daughter was among the inquirers the evening before, and sank down

where she stood, weeping for joy. The heart of the teacher grew strong in the feeling that the mothers were wrestling with her. The mother passed into an adjoining room to see her daughter; and a missionary brother who came in just then, could not restrain his tears as he listened to her earnest intercessions, saying, 'This is more to me than anything I have seen in Persia.' After that year, some parents, when they came to the Seminary, were never willing to leave till they had prayed with their children. A father once wrote, 'Yesterday I invited some Christian friends to my house, and had three prayers offered for the school; and while praying for you, we felt our own sins very much, and cried to God to save us from their power.'

Nor were the pupils wanting in interest for their impenitent parents. During the long vacation in 1850, Hancee, who used to spend several hours a-day in prayer for her mother, so pressed her with intreaties to come to the Saviour, that one day she roughly replied, 'Enough! enough! Stop your praying and weeping for me: you will weep yourself blind.' 'O mother,' was the beautiful reply, 'it seems to me as though I would gladly become blind, if thereby you might be brought to Jesus.'

Perhaps the effects of grace were nowhere more conspicuous than in the effects it produced in those great households already described. Let us first look in on the hindrances they occasioned to a life of piety. Yonan writes, in his journal of March 7, 1858, 'Widow Hatoon is a devout woman, and tries to erect the family altar in her house; but it is very difficult. She often collects the readers in the neighbourhood on Sabbath morning, to read the Bible with her family. I asked her, "Do you pray with your children? They have no father; they are left in your hands, and God will require them of you again." "I do; but I find it very hard in our house: we are all in one room, our beds are very near each other, and there is no separate chamber; when about to retire, I gather them together behind a quilt, and talk and pray with them."'

Again he writes, 'Hatoon, the wife of Sarhoogh, is a member of a large family. Three of the women in the house, and one of their husbands, fear God; but the older members of the household are very wicked, and even violent in their opposition. She is much troubled about family prayer. While the devout ones engage in worship at one end of the room, the rest, at the other end, talk, laugh, and revile.'

Yet even in such households grace reveals its divine power. We find Yonan putting this question to a communicant: 'Do you and M. live pleasantly together?' M. was her sister-in-law, in a household of more than thirty souls. 'She is a little quick-tempered,' was the reply; 'but I try not to trouble her, and to have our love perfect, that we may be a good example to the rest.' Yonan prayed with her, and asked if he could do anything for her relatives. 'Dear brother in Christ' she replied, 'in the name of the Lord Jesus, our precious Saviour, I beg you to pray with my husband; it may be God will bless him.' 'My sister, God will bless him; this your anguish shall be turned into joy.' 'My own heart was moved,' adds the narrator. 'I saw my own love very little compared with hers, and felt my unworthiness very much.'

The change in their social condition was beautifully illustrated by a little incident in the Seminary in 1849. One of the older pupils had been betrothed; but when the ring of betrothal was brought to be placed on her finger she could not be found. After long search, her gentle voice was heard in the most retired part of the building, imploring the blessing of God to abide with her in that new relation. Only those who had seen the rioting and folly common on such occasions could appreciate the change.

The marriage of Mar Yohanan in 1859 was a step in the work of lifting up woman to her true position. Formerly, marriage had been deemed something too unholy for a bishop; and the consequence was the general degradation of the sex. The entrance of the Gospel corrected public sentiment on this point; and that act of the Bishop only gave expression to the popular conviction that marriage is honourable in all, even the highest and the holiest, nurturing some of the loveliest graces of the Christian character. The event for a time caused some stir among the enemies of the truth; but it soon died away, and the old ascetic

views of piety are passing away with the social degradation in which they had their origin.

About the same time, Yohanan, whom we have seen labouring in the mountains with his estimable wife, was ordained to the work of the ministry without any of the mummeries that had been added to the simple usage of the New Testament; the venerable Mar Elias united with the missionaries in the laying on of the hands of the presbytery. Two months later, six more of the most pious and best educated young men, w. had long deferred ordination through aversion to the old forms, followed his example; among them our mountain friend Oshana, Deacon John of Geog Tapa, and Deacon Yakob of Supergan. Marriage ceremonies and entertainments have long been improved, and the revelling of former days on such occasions is going into deserved disuse among the more enlightened.

In the year 1858, the people of Memikan left off keeping their fasts, on the ground that they tended to nullify salvation by grace through Jesus Christ! Formerly, this would have brought down on them the wrath of the Patriarch, their village would have been devoted to plunder and the torch, and themselves to death or exile; but now it caused scarce a ripple on the current of events—not that men did not see the drift of things, but they allowed it to have free course.

There is another sign of the times that calls for more special mention. Other missions in Western Asia had been forced by persecution to the early formation of churches. They had to provide a fold for the lambs driven from their former shelter. Here there had been no such necessity; yet the converts longed for a more spiritual observance of Gospel ordinances.

The mission had hitherto celebrated the Lord's Supper by themselves, and with one or two exceptions, no Nestorian had witnessed its observance. There had been some thought of admitting them; but nothing had been done till, in the spring of 1854, three of the converts, who had been reading an English treatise on the subject, asked one of the ladies of the mission to intercede with the gentlemen to allow them to be present. She informed Mr. Stoddard of their request, and he encouraged them to go forward. The matter was laid before the mission, and it was concluded that a few of those judged most fit for admission to the ordinance should be invited to partake.

The first communion to which the converts were admitted was celebrated in September 1854, in a large room on the lower floor of the Female Seminary. Eleven Nestorians partook with the missionaries, and three of them were women who had graduated there. After the service, some of the men went up stairs, and sat down without speaking. Miss Fiske, not knowing the cause of their silence, and fearing lest they might have been disappointed by the simplicity of our forms, did not venture to allude to the subject, till one of them asked, 'Is it always so when you commune, or was this an unusual occasion?' 'Why, did you not enjoy it?' 'Not enjoy it! Jesus Christ Himself seemed almost visibly present; it was difficult to realize that it was not the Saviour in person who presided at the table. It must have been just such a scene when the ordinance was first instituted in Jerusalem; and I could not get rid of the inquiry, "shall one of us go out like Judas and betray Him?"' It is a significant fact, that those most accustomed to mediæval forms, when regenerated by the Spirit, relish them the least; and the more spiritual they become, the more they crave the simple forms of the New Testament, because they draw the least attention to themselves, and fix it most completely on the Saviour.

In January 1855, as many as seventy of the converts, after careful examination, were allowed to partake; and once every four months the privilege was renewed with an accession of from twelve to thirty communicants each time. Several days were devoted to religious meetings, and even in mid-winter pious people made long journeys and crossed bleak mountains on the snow to attend them. One woman, Hoimar, of Salmas, travelled sixty miles through deep snow and piercing cold, to be present at this ordinance in January 1858.

In June of that year, the better to distinguish those entitled to this privilege, before the sacrament all entered together into solemn covenant with God. The whole number received up to that time was two hundred and forty nine; at the close of 1861 it had swelled to five hundred. As the meetings became too

unwieldy, and it was inconvenient for so many to come so far, the ordinance was administered at Seir also, in September 1858; and here providentially another end was secured, for as Dr. Wright was then too sick to distribute the elements, some of the natives had to perform that service. In June following, a very interesting communion was observed at Memikan; Yohanan and his wife crossing a high mountain, even then covered with snow, to bring their little child to baptism. Next year, the ordinance was celebrated in every village where there was a sufficient number of hopeful converts to justify its observance. Thus has God led His people, step by step, in a way that they knew not, till now there are all the essentials of a church at every place where God has raised up members of the body of Christ. They enter into covenant with Him and with each other. They keep his ordinances, and grow in grace, in knowledge, and in numbers. They may take one step further. Since this last sentence was written, the converted Nestorians have proceeded even to the adoption of a creed and directory for worship.

Labour among the Nestorians is becoming more assimilated to labour at home. Instead of the national peculiarities conspicuous at the outset, different from our own, and prominent because so different, things begin to move in familiar orbits, because they set out from similar conditions, and tend to like results. In proportion as the Gospel advances in its work, the distinguishing characteristics of a people fall into the background, to give place to those spiritual features common to the work of grace in every land. The river is most picturesque high up among the mountains, while its stream is yet small, and many obstacles oppose its course; after it glides out from among the hills into the open plain, it moves with larger volume, but in a more monotonous current, to the sea.

May the work of God advance, till this unity of all nations in Jesus Christ shall everywhere replace the diversity and hostility under which to-day creation groans, till in the placid surface of such a river of life the Saviour shall see his own image reflected, as it is from the sea of glass above!—*Morning on the Mountain.*

FIRST LOVE LEFT.

This declension is described as having begun in the heart. Christ does not charge the saints at Ephesus with having changed their doctrinal views; but, placing His finger on the heart, He says, "There is a change here." You know the enthusiasm of "first love." Love is blind to difficulties. She bounds up the steeps with alacrity and joy. She cannot be deterred from her purpose by any representation. Tell her of the river, and she answers, "I can swim;" remind her of awful precipices, the guardian walls of capacious and terrific sepulchres, and, spreading her golden pinions, she replies, with laughter, "I can fly;" tell her of burning deserts, on which no palm-tree throws its shade, through which no river rolls, and her courage bursts into uncontrollable enthusiasm as she recounts the story of her past endurances. She burns up every excuse. She calls every land her home. "The range of the mountains is her pasture." "She rejoiceth in her strength; she goeth to meet the armed men; she mocketh at fear, and is not affrighted, neither turneth she back from the sword." A right royal force is this "first love." If any work is to be done in the church—if any difficulties are to be surmounted—if any icebergs are to be dissolved—if any cape, where savage seas revel in ungovernable madness, is to be rounded, send out men and women in whose hearts this "first love" burns and sings, and their brows will be girt with garlands of conquest. Our business, then, is to watch our heart-fires. When the temperature of our love lowers, there is cause for terror. It is instructive to mark the many and insidious influences by which the gush and swell of affection are modified. Take the case of an admirer of his minister, and mark how the stream of love subsides. In the first instance, such an admirer thought that his teacher would ever play the harp of comfort or busy himself with abstract doctrines; but he finds that he has miscalculated—that his minister is master of many styles—that his pulpit is now a green hill, down which silvery

streams roll, and in their rolling bid the traveller drink and be glad—and that anon his pulpit is an Etna, whose sides shake with surging billows of fire, and whence issue devouring flames; he finds that his minister can not only sing the sweet soft songs of love and hope, but can command a sarcasm before which vice grows pale and staggers with amazement, that he has carried a sword which has cloven many a vaunting foe. In course of time the admirer cannot bear this. The minister is dealing too faithfully with his conscience. The man knows that he has broken both the tables of the law, and now that he is being smitten with the avenging stones, he decries the minister who was once his idol, and his fickle love is turned into another channel. Long ago a drum-headed lad said to me, "Your sermons make my head ache;" but he has never looked at me with a smile since I asked him whether that was the blame of my sermons or of his own head. Or take the case of one who has been distinguished for much service in the cause of God, and see how the fires pale. He becomes prosperous in business. His oblations on the altar of mammon are costlier than ever. He toils in the service of self until his energies are nearly exhausted, and then his class in the school is neglected; the grass grows on his tract district; his nature has become so perverted that he almost longs for an occasion of offence, that he may retire from the duties of the religious life. Could you have heard him in the hour of his new-born joy, when he first placed his foot in God's kingdom, you could not have thought that ever he had been reduced to so low a moral temperature. What holy vows escaped him! How rich he was in promise! He was like a fruit tree in the sunny spring-time, perfectly white with ten thousand blossoms, and passers-by prophesied that every branch would be laden with luscious fruit. But look at him now; turn the leaves over, and with eager eyes search for fruit, and say is the promise of spring redeemed in autumn? Innumerable influences are continually in operation, which would cool the ardour of our first enthusiasm for Christ. Satan plies us with a thousand treacherous arts; the world allures us with a thousand transitory charms; our inborn depravity reveals itself in a thousand varying manifestations; pride and selfishness, ambition and luxury, appeal to us in a thousand voices, and beckon us with a thousand hands. Let men of rich, deep, manifold experience tell me how difficult it is to nourish and maintain our pristine love for Jesus, and how essential it is to fight our battles on our knees if we would keep our treasured love safe from the grasp of the arch-plunderer of the universe.—*Joseph Parker, D.D.*,

THE WOODEN END OF THE PLANK.

Men are not made great so often by the advantages they have, as by their improving them. A college cannot make a scholar unless the young man studies. In a certain sense, then, every man is self-made. One of our distinguished generals was once a common workman in a factory. He has since held some of the highest offices in the gift of the people, and has won imperishable honours in the army.

He tells us that one morning, as the factory was lighted up before light in the early dawn, and just as objects could be seen out of the door, he was looking out of the window, and saw an object moving along slowly on the ice that covered the river. While watching it, suddenly the ice broke and the dark object went down. In an instant he thought it must be a man. So calling a companion, he ran down stairs and out towards the object. He had the forethought to snatch up a plank, which he carried on his shoulder. When they had reached the place, they found it was a coloured man, who had broken through the ice and was struggling for his life.

They thrust out the plank. The poor fellow seized it with both hands.

"Now hold on, Tim, and we'll pull you out."

So they pulled and got him almost out, when off he slipped and went down again! On his coming up they pushed the end of the plank to him again, and cried,

"Now, Tim, hold on with all your might."

"Indeed I will, sir."

Again they pulled, and up, up he came, almost out, when off he slipped, and down he went. They felt that the third time must be the turning point. It was now life or death. Poor Tim looked as if he thought so too. For the third time the plank was pushed out, when the negro cried out,

"Oh, gentlemen, give me the wooden end of the plank!"

They saw instantly that they had been given him the end covered all over with ice, and no wonder he could not cling to it! They now gave him what he called the "wooden end," and drew him out in safety!

When we see parents who have nothing but a hard way towards their children, who are always finding fault, but never commending them even when they do well; who never seem to see when the child tries to do well, and when he longs for words of kindness, we have great pity for such children. We wish these parents would remember that children cannot have the judgement, the forethought, and the sobriety of many years. They are children. Don't give them the *icy end of the plank!* They love your approbation. They rejoice to have you give them deserved commendation. O, give them the *wooden end of the plank!*

There is little Ned Smith in the Sabbath-school. He is in Mr. Steadman's class. Now Mr. Steadman is so old that he must wear glasses. All his youthful feelings have long been gone. He has lived little Ned's life over at least six times. Now Ned is a short, tough little fellow, full of life and fun, don't love to study or to think much. He partly fears and partly dislikes Mr. Steadman. They have nothing in common. The one has no childhood about him, and the other has no manhood. The one is sober and staid, and the other has his skin full of fun. And Ned would try, and he would do better if he were treated gently, and winningly, and lovingly. He wants somebody to encourage him. O, Mr. Steadman, do give him the *wooden end of the plank.*

BILLY IN TERROR.

BY THE REV. JOHN TODD, D.D.

If possible, about noon every day, I call on "Billy," my young horse, at his stable. He knows very well what it means. He knows when the saddle is on right, and the bridle in order, and when the girths are tight, and when every buckle is right. He knows, too, just how to side up to the block from which I mount, and when the feet and the stirrups are adjusted. And then how carefully he steps along among carriages and sleighs till he comes to the door and pops out and snorts as if he never saw the world before. He is a very young and beautiful creature, and seems to know it. He will arch his neck and toss his head, and lift his feet as if the very ground was not good enough for him to tread on. And when I get back he looks at me very sharp and knowing, as if to say, "Well, sir, don't that service deserve an extra nubbin of corn?" And he knows he will get it.

But a few days ago, after a terrible storm, during which the high winds blew the snow anywhere and everywhere, except in the path, we were making our accustomed round, and found it difficult to turn out of the path, as the snow was very deep each side. Now horses, as well as men have their trials. And "Billy" has his. He has great fears—or pretends to have. It sometimes seems to be on the peril of his life to get past a load of great bags of wool on their way to the factory, or a load of chairs. It so happened to-day that we ascended a hill, and on its top was a deep ditch by the side of the road, and an immense rock between the ditch and the fence. Well, just at that spot we met a load of hay on a high waggon. We had to get into the ditch to let it pass. Slowly it came, towering far above us, and shaking as if it would fall on him and crush him. He could not whirl round one side, for that would bring him nearer the awful thing; he could not whirl the other way, for the rock prevented. So he rolled his eyes and opened his mouth, and stood and trembled—sure that the next moment would be his last. It was the very agony of terror! Poor Billy! It soon went past, and he was alive. So we made our route, and when we got home we found that load of hay in the

barn for Billy to eat. "Art thou not ashamed, young Billy, to stand and quiver under the shadow of that which was on its way to be a blessing to thee?"

And do we not all do so? Have we not all seen providences coming toward us at which we trembled, they looked so fearful and great, but which afterwards proved to be the very thing that we needed?

Jacob was sure that the loss of Joseph would carry his grey hairs down to the grave—but it was the load of hay—to be food for him and all his during the famine of after years.

What agonies filled the heart of the mother of Christ as she stood near the cross—and saw the sufferings of her son: but it was that which gave the bread of heaven to a multitude which no man can number.

I sometimes stand over the coffin of a beautiful child at the funeral. I can say but little that really comforts the mother. It seems as if the calamity would crush her. But I feel sure its results will be that she will more deeply appreciate her remaining children, and will try more prayerfully to lead them to Christ. Thus it will be seen hereafter that it was sent to her family for a blessing.

That poor blind boy that I met the other day, so pale and gentle, so patient and resigned that everybody pities and loves him—perhaps it will be found hereafter, and most probably will—that it was the greatest blessing of his life.

That little crippled boy that I met so often on his crutches, and who will most likely never see a well day in his life!—it seems a great calamity now, it cuts him off from the hopes of earth; but God is giving hopes of something so much better that he will hereafter think of it as a great mercy.

Thus the dark thunder cloud, instead of killing us with its bolts, is dissolved into the sweet shower that revives and cheers everything. Thus the storm makes the air clearer and sweeter. Poor things! do not the angels look at us, when we are afraid, when we tremble and feel sure that "all these are against us," as I do at Billy trembling at the very load of hay on its way to his manger—whilst our Heavenly Father is only sending us the greatest mercies wrapped around with these terrors.

GAMBLING.

In replying to the inquiry *in what the vice of gambling consists*, an able religious weekly at Boston says, very justly and happily, "The essence of gambling consists in setting up money or other property, to be gained or lost by mere hazard. This is destructive of that fundamental principle of social order which makes property the representative and equivalent of useful skill and labour. All the industrial virtues, diligence, prudence, honesty, economy, methodical and skillful labor—virtues that public sentiment should foster and the laws protect for the well-being of society—are set at naught by gambling and the lottery. Should *all* property be disposable by hazard, property would soon cease to be created, or to have any thing more than a nominal value, since the labour and skill that enter into its production, and the moral qualities that look to its preservation, would all be foregone for the appeal to chance. A community might as well attempt to subsist by mutual robbery as by universal gambling; and hence a nest of "black-legs" at Keokuk and at San Francisco was justly treated by the citizens as the robber-bands of Naples are treated by the new government. To acquire property by gaming is as destructive of individual morality as of public order, thrift, and virtue. The gamester ceases to be a producer. He abandons useful skill and labor, and lives by preying upon the misfortunes of others. In him the vices of idleness are stimulated by the intermittent excitements of the game, and envy, malice, revenge, take the place of good-will to his neighbors, and of regard for the welfare of the community."

The will of Jesus Christ is, that those who belong to Him should walk exactly in His footsteps; that they should be, as He was, full of mercy and love; that they should render to no one evil for evil, but endure, for His sake, injuries, calumnies, and every outrage. To them all anger and resentment should be unknown.—*Athanasius*.