

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

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

THE
CANADIAN INDEPENDENT.

VOL. XI.

TORONTO, MAY, 1865.

No. 11.

ABRAHAM LINCOLN.

Few events amid the many thrilling incidents of these times have awakened deeper interest than the sad, startling, and direful tidings of the assassination of Abraham Lincoln, President of the United States, on the evening of Friday, the 14th of April last. Throughout Canada it has excited a wide spread feeling of intense sympathy and grief. Skilful hands have woven a chaplet for the grave of Lincoln, leaving little room for our humble tribute to the worth of one enshrined henceforth in the hearts of his countrymen and destined to live on the page of immortal history. We feel it right however to add our expression of admiration and love to the memory of this great Statesman and Chief Magistrate of the neighbouring republic, foully murdered in the midst of events of unspeakable importance to millions. It seems to us that the loudest crash in the long thunder storm of these four years of blood, broke over us in the painful news of the fall of that mighty Cedar of Lebanon, and as we hope that the horrible tragedy in Washington on the Good Friday of 1865 was the culmination of the storm, the ear of hope is opened to catch the murmurings of its retiring footsteps. Ardently do we long for the return of peace and order to America; meanwhile in this dark day of her history, may her citizens learn righteousness.

This event has lessons.

The perpetration of such a horrid crime, should be viewed with the deepest repugnance. The Bible makes no secret of its condemnation of blood-shedding, it sets the most solemn sanctions around human life. Since it is thus with private individuals, there are great truths regarding persons in authority which are trodden in the dust by this fiendish act. The powers that be are ordained of God, the Magistrate is the servant of God for good; for the punishment of evil doers and the praise of them that do well. This aggravates the crime of murder, and gives it an intensity of malignity. The chosen President of millions is struck down by the hand of an assassin, whose bloody deed is an assault on the majesty of law, an unparalleled atrocity destined to live in the memory of coming generations as a fitting memorial of the spirit engendered by the accursed system of slavery. Barbarism has its confidence in personal revenge, in the free use of the pistol and bowie-knife, weapons that played a distinguished part in this sad catastrophe; but civilization relies on the vindication and maintainance of law. Lincoln's death was not that of a tyrant, but of one whose blood has been shed on the altar of liberty. A life sacrificed to the principle of upholding law and social order; a life all the more valuable in our esteem since mercy shone out calm and clear amidst the firm administration of justice in sadly troubled times.

In this event we have great and impressive lessons of the vanity of all earthly greatness, and the need of living in a state of preparation for death. It is a familiar truth that life is short and uncertain, and yet the reiteration of it was a charge of God to prophets and holy men of old, the voice said cry—What?—All flesh is grass. When a nation is called to go to the house of mourning, yea when the whole civilized world bends its step in the same direction, is not the heart impressed? Amid much havoc of no ordinary character, and the fall of brave men as the thickly scattered leaves of autumn, this event from its very nature stands out with awe inspiring and commanding power, arresting attention to the verity of death. It is sublimely a word on the wheels; the wheel of Providence has brought round a truth right before the face of living men, that they may lay it to heart, the present is ours, to-morrow we know not what may be. How soon changed! Where the power? He that but yesterday directed movements of the highest character affecting the homes, hearts, and the future of a continent, is cold, silent, dead! The great leveller death in marching his rounds takes away the ruler from his seat of power, as well as the beggar from the dunghill. Without question this event says—Are you ready to die?

The great question of slavery is again necessarily brought forward. Of the political position of parties we express no opinion. The late President was however prominently an actor in these scenes of world-wide interest which have passed in rapid succession of late years, in the United States. His public course is ended, a nation mourns his loss, he has gone to give in his account at the bar of a higher than man. If to act well our part is to secure honour, then for Abraham Lincoln remains a crown of endless fame and the blessing of humanity for ever. Called to a place of great responsibility in a time of signal danger, he brought to the discharge of his work an unimpeachable integrity, and displayed indubitable proofs of great statesmanship, united with the promptings of a mighty heart. The name of Lincoln is indelibly associated with the removal of the bonds of slavery from four millions. That blot of slavery we regard as the deepest on the escutcheon of America; now however it is in the process of being rubbed out. Freedom, glorious freedom, has an onward march in these latter days; her triumphs have been seen in the emancipation of the eight hundred thousand slaves of the British colonies, of forty millions of serfs in the Russian empire; the present hour beholds the struggles into birth of the four millions of America. The South had the misfortune to be educated in a false belief on this question. A true and enlightened opinion in spite of resistance however is prevailing in the North. The chosen man by Providence and the people to lead on the consummation, was the honoured, mighty dead.

“If,” said he, “we should suppose American slavery one of those offences which in the Providence of God must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as was due to those by whom the offence came, shall we discover that there is any departure from those Divine attributes which believers in the living God always ascribe to Him? Fondly do we hope, fervently do we pray, that the mighty scourge of war may speedily pass away. Yet, if it be God’s will that it continue until the wealth piled by bondsmen, by 250 years unrequited toil, shall be sunk; and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said 3,000 years ago, so still it must be said, that ‘the judgments of the Lord are true and righteous altogether.’”

This distinct recognition of the Divine Being in a public document, reflects the highest honour on its illustrious author, and prepares us for the expiation of a nation's sin by a nation's sufferings. In an evil hour an unrighteous compromise was made with the demon of slavery. For its iniquity a land is purged with blood. God tells us in these bloody battle fields how he hates sin, bringing up the question in our own minds how far the principle enunciated in that matchless inaugural may not have required the binding with cords to the horns of the altar of his country the head of the state. An immolation reminding us of an opinion of a High Priest of old—Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. A death which by a strange coincidence was held in memory by millions of mankind on the same day of the tragic death of Lincoln—a crime reckoned by some unequalled since the crucifixion. But as that cause was not lost and obtained the victory through that death, for Jesus conquered when he fell, so we fail to read the lines of Providence aright if the death of Lincoln secures not the utter destruction of slavery in America—his was a death for liberty. The tree of liberty has been drenched with a shower of blood in the dark hour of that nation's strife, but the sun shall yet shine out and every drop that hangs on the stem and branches of that tree shall become a heavenly gem.

In the present eventful crisis, it becomes us to cherish a feeling of good-will to our neighbours. An international respect is the true policy, is the real Christianity. It is a miserable mistake to nurse a war feeling. Britain and America are two great nations, with whom are bound up much of the hope of the world; we long to see their rivalry in deeds of benevolence and love; that their ships may plough every sea in peaceful commerce; and their missionaries visit every land to work side by side for the elevation and salvation of men. Nor should our sympathy be withheld from the widow and mourning relatives of the murdered President, to whose strong common sense we are probably much indebted for the preservation of peace.

We trace the hand of an overruling God in the startling event. His footsteps are in the sea, and His path in the great waters. Since a sparrow cannot close its wing in death unnoticed by His watchful eye, can it be thought that the life of one so wise, so good, so generous, so brave, can be taken away without a purpose fully equal to the event? Be still, and know that I am God, I will be exalted in the earth.

BEFORE THE LOYALISTS.

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

CHAPTER X.—WILLIAM PRINCE OF ORANGE, JAMES THE SECOND, AND THE REVOLUTIONS OF 1688.

“OPPRESSION SHALL NOT ALWAYS REIGN.”

In the year succeeding the first session of the Long Parliament, the Princess Mary, eldest daughter of Charles I., was married to William Nassau, Prince of Orange, a boy only fifteen years old, the grandson of the renowned William the Silent, of Orange, who laid the foundations of the Batavian Republic, by the confederation (in 1579) of the Provinces of Guelders, Zutphen

Zealand, Friesland, and the Ommelands, and who rescued the Netherlands from the tyrannical rule of Spain. This family was in every respect illustrious, being of the German house of Nassau (known in history for the past thousand years), and of the French house of Orange. In the year following that of the execution of Charles I., the Prince of Orange suddenly died, and a few days later the Princess Mary gave birth to Prince William Henry, who inherited some of the best qualities of the houses of Nassau, Orange, Navarre, and Stuart, as well as some of their failings. In his younger days the Prince, whose mother soon died, was treated badly by the proud patricians who ruled the Confederacy, and who determined that he should not be allowed to fill the office of Stadtholder, to which he was by birth entitled. When he was scarcely fifteen the Arminian magistracy tore away from the young Calvinist all the domestics who enjoyed his confidence, which was one of the causes of his blunt rough manner in after life. But they could not keep him down. At the age of seventeen he was considered a sound statesman; at eighteen he sat among the fathers of the Commonwealth; at twenty-one he rose to the head of the administration; and at twenty-three he was renowned as a soldier and a politician. Macaulay says, "no person ever discovered what that thing was that the Prince of Orange feared." So strong was his belief in predestination, although not by any means a man of piety, that he would hardly take any precaution for his personal welfare, and when defeated he was as stoical as a Mohawk Chief.

While the Dutch statesmen were about to inaugurate a liberal commercial policy, and at the time De Ruyter was preparing to suppress the Barbary pirates, in a time of security and peace, Charles II., instigated by the French king, made a sudden and unexpected attack on the Smyrna fleet, and on the Dutch possessions on the coast of Guinea. All Christendom were surprised at the act, and the French followed it up by an attack upon the Netherlands with armies amounting to 200,000 men, to whom the Dutch could only oppose 20,000. The Republic was over-run as by a torrent, and the English fleet attempted to land troops in the heart of the wealthiest provinces. The Prince of Orange was raised to the position of Stadtholder, and the De Witts who resisted his elevation, were torn in pieces by an enraged mob. The Prince being raised to the position of Admiral-General, soon changed the aspect of affairs by his courage and ability, and the annals of the human race (Macaulay says) do not record any thing more heroic than the stand made by the Dutch on the occasion. The people broke up the dikes, flooded the country, and even women and children took their turn on the fortifications of the cities. In the engagements, where the Dutch were in almost every instance far out-numbered, it is recorded that women filled the bandeliers, and the children brought bullets to their parents. Wherever the allied armies gained a victory, it cost them a fearful price. William of Orange was calm and undaunted through it all. The two kings offered to make him sovereign of the United Provinces, if he would only yield. The young man replied, "My country trusts in me; I will not sacrifice it to my interests, but if need be die with it in the last ditch." At sea the Dutch with fifty-two ships engaged the allies with eighty, and the issue of the day was uncertain. In a second engagement the advantage was with the Dutch; and two months later the Dutch fought the English with great bravery, and unexampled fury, and the British ships retreated and were pursued. Charles, annoyed, retaliated on the Nonconformists at home, and revived his persecutions with vigor, giving as a reason that the sailors of the Dutch fleet were in part composed

of Oliver Cromwell's soldiers. At length the English Parliament interfered, and stopped the supplies, and Prussia and Austria getting alarmed, urged Charles to discontinue the war. Charles consented to treaties, and Holland established by the peace of Nimegisen the rights of neutral flags. In the year 1677, William visited England, and in a few weeks married Mary, daughter of his uncle James, Duke of York. After this the peace of Europe was disturbed several times, and the Prince of Orange rendered good service in the cause of the oppressed and down-trodden, holding a similar place among the Protestants of Europe to that which Oliver Cromwell had held in his day, with the difference that he had not sufficient forces to send to their aid and succor.

When the Duke of York ascended the English throne, Louis XIV. of France, who had grown old and superstitious, was governed in a great measure by the advice of Mme. de Maintenon, a proselyte from the Calvinistic to the Roman faith; and this woman, who had learned from Ninon de l'Enclos, the mysteries of the passions, and who was said to have a charming way in her conversation, persuaded Louis to atone for the sins of his earlier youth by the conversion of the Huguenots to the Roman Catholic religion, by persuasion, if possible, by force if necessary. Seconded by the bishops, her triumph was complete, and the whole force of France was engaged to dragoon the Protestants. Louis soon revoked the edict of Nantes, and men and women were used terribly. Some of them were hung up by the hair of the head, or by the feet and smoked in chimnies; others thrown into fires and plucked out half roasted. History relates that fathers and mothers were tied to bed-posts, and their daughters ravished before their eyes by the brutal soldiery, and Louis was led to believe that he was smiled on by heaven as by "the church," for his zeal. Large numbers fled to Holland, where under the Duke of Schomberg they assisted to fight the battles of the Prince of Orange; and thousands emigrated to America, swelling the population of the New World. William of Orange would have saved the Protestants of France had he been able, and did all he could for them; but powerful Protestant England, that had been the hope of the down-trodden in Cromwell's day, gave no assistance. In fact King James highly approved of the course pursued by the French king, and adopted a line of policy as near to it as circumstances would permit. James was a libertine as well as his brother Charles, but made more pretensions to religion, and was bigoted and narrow-minded. His second wife, Mary of Modena, was as bigoted as himself, and urged him on in his career of persecution. On the day of his coronation he declared he would maintain the established religion, but he warned the Parliament that if he did not get money enough he would take it, and his speech was applauded by a portion of the House of Commons; the elections having gone almost in favour of the Court. One of the historians tells us that while James was in Scotland, he considered it fine amusement to hear the Covenanters shriek while their knees were beaten flat in the boot; and as soon as he came to the throne he demanded and obtained of the Scottish Estates one of the most sanguinary laws against those who dissented from the English church, that was ever sanctioned in any country. Scotland was given over to the rapacious and profane James Graham of Claverhouse, whose dragoons sometimes (it was said) "played at the torments of hell, and called each other by the names of devils and lost souls." There was scarcely a Presbyterian family in Scotland that did not suffer. Among the incidents related by Wodrow, the Scottish historian, there is one that has made the name of Margaret Wilson

known all over Christendom. This young girl of eighteen, in company with an aged lady suffered death in the Solway, being fastened to stakes in the sand while the tide was out. The following lines are from a poem on the subject, in Dr. Guthrie's magazine :

"And round the shoreward stake the tide stood ankle deep;
Then Grierson, with cursing, vowed that he would wait no more,
And to the stake the soldiers led her down and tied her hands,
And round her slender waist too roughly cast the rope.
And still the tide flowed in, and rising to her waist,
'To thee, my God, I lift my soul', she sang, and the tide flowed,
And the lifted face swam in it,
And Scotland's maiden-martyr went to God."

Maddened by these outrages, the Scots, at length, turned upon their persecutors, and at Bothwell, and other places, defended themselves. James ordered a general massacre. "It never will be well with Scotland," he said, "till the country south of the Forth is reduced to a hunting field." Large numbers of the suspected Presbyterians were sent to the West India Colonies, and the southern plantations, and sold as slaves. Wodrow states that a number of the prisoners taken at Bothwell Bridge, one of them a near relative of his own, while on the way to America, were purposely shut down in the hold, by the officers of the vessel, during a storm, and perished. History affirms that of the shoals transported to America, women were often burned on the cheek, and men marked by lopping off their ears. Large numbers of the oppressed Scots made their way to Ireland, and multitudes crossed the ocean to America. Some of them settled among the Puritans and became one with them, but the greater part of those who crossed the sea for their liberties found a home in New Jersey, where their descendants are very numerous.

At the time of Monmouth's second rebellion in England, (a rebellion defeated by the timely information given to James by the Prince of Orange,) the infamous Judge Jeffries went through the land, hanging, quartering, imprisoning, and transporting, the innocent as well as the guilty. Every person suspected of being a whig, or a dissenter, was at his mercy. Even little girls were imprisoned, and only ransomed by the payment of large sums. Monmouth, the guilty one, ignominiously crawled to his uncle's feet, and implored mercy, offering to turn Roman Catholic, although his rebellion was raised avowedly for the defence of the Protestant religion. The king sent him to the scaffold, and the districts where his rebellion had a footing were given over to a regiment of soldiers, known as "Kirk's Lambs." Murder, robbery, and rapine, was of hourly occurrence, and yet the villain Kirk whose name they bore, and who was their commander, was recalled by the king because of "his lenity," and came near being sent to America to look after the "Puritans." Jeffries presided at the circuits; wherever he went, "ironed corpses clattered in the wind, or heads and quarters were stuck upon poles." Almost every person has heard of the noble Lady Alice Lisle, who for harboring a non-conformist clergyman, was sentenced to be burnt alive, but whose sentence, by the efforts of the bloody Feversham, was commuted to that of beheading, which she underwent with the greatest courage and serenity. During the trials, prisoners and witnesses were terribly insulted by the king's favourite judge; and it is related that on one occasion where a witness said he was a Protestant, the judge replied, "Protestant, you mean Presbyterian, I'll hold you a wager of it, I can smell a Presbyterian forty miles." Jeffries boasted that he had hanged more "traitors," than all his predecessors since

the conquest. Great numbers of Independents, Presbyterians, and others, were transported, and there was great competition among the courtiers for grants of prisoners to sell at the West Indies, the Queen herself asking Jeffries for a hundred. They were not allowed to be transported to New England, where it was feared they would find sympathisers. Macaulay says, that more than a fifth of those who were transported were flung to the sharks, before the voyage was over, so closely were they stowed in the holds of the vessels. Jeffries and the courtiers made immense sums of money by plundering; and it is related that Priccau, a lawyer, guilty of nothing except that his father was in office in the time of Oliver Cromwell, had to pay £15,000 to save himself from the gallows. The ladies of the Queen's household distinguished themselves especially by participating in the traffic, and the much lauded, and mild, and gentle founder of Pennsylvania, William Penn, was a sharer in the money obtained in that manner. When Elizabeth Gaunt was burnt at Tyburn, it is related that Penn went to see her die, his sympathies all on the side of the Government. Elizabeth Gaunt was the last woman who suffered death in England for a political offence, and on the day of her death a terrible storm arose, which the Puritans claimed at the time as a testimony against the iniquity which afflicted the land. Persecution such as was never known in England before, went forward. The days of "Bloody Mary" were of no comparison. The condition of the Non-conformists was deplorable, and many of them flocked to the parish churches to save themselves, while others held out to the end. Thousands upon thousands fled from the land of their fathers, and the settlements in America reaped a large harvest on account of the tyranny at home. In one of his angry moods, Jeffries said to the dissenters, "By the grace of God I'll crush you all." And Jeffries was rewarded by the king with the great seal, and was in high favor at Court. At the suggestion of king James, a law was passed that made it death for any person to attend a conventicle, as all worship was called that was separate from the church of England.

New England was no longer the place of safety that it had been. The agents of the Stuarts had written to England that Congregationalism stood in the way of absolute rule, and that so long as Congregational ministers were allowed to preach, the people would not obey. One of the Duke of York's agents, named Cranfield, promulgated the ecclesiastical laws of England in New Hampshire, ordered the Congregational ministers to read the liturgy of the church, and attempted to force Episcopacy upon the people. Ministers were imprisoned, and great outrages committed, but the people at last flew to arms, and Cranfield left for England. Charles the Second had granted to James, Duke of York, the whole country from Maryland to Acadia, and the charter sanctioned whatever the Duke of York or his assigns might establish; and when James came to the throne he resolved to consolidate the northern colonies, and at once threw down representative government.

Sir Edmond Andros, "glittering in scarlet and lace," landed at Boston. He was clothed with absolute power, and was instructed to tolerate no printing press, set up Episcopacy, and control the militia. "His Excellency," said Randolph, "has to do with a perverse people;" and steps were soon taken to humble the Congregationalists. His Excellency seized on the Old South Congregational church, in Boston, and had service performed in it according to the liturgy of the prayer book; and a series of vexatious and tyrannical measures followed. His arbitrary proceedings led to great trouble. When the people refused to pay illegal taxes, one of the judges appointed by

Andros replied, "Do not think that the laws of England follow you to the ends of the earth." A wholesale system of robbery of the people was organized. Bancroft says that the whole seaboard, from Maryland to the St. Croix, was united in one extensive despotism, and the people were preparing for resistance. The Congregational ministers took the lead in urging the people to maintain their liberties, and it is recorded that on one occasion the pastor of the "Old South," preached from the text, "Ye have not yet resisted unto blood."

England had tasted of liberty in the days of the Independents, but then understood not its advantages. Twenty-eight years of despotism had so ground the people to the dust, that they were ready to hail deliverance. Even Oxford, that on the day of the martyrdom of Russell, declared "Submission and obedience, clear, absolute, and without exception, the badge and character of the church of England," was as ready for resistance as the most violent Independent. James had not been on the throne two years, before, according to Macaulay, "the intolerant king, and the intolerant church were equally bidding against each other" for the support of the Non-conformists, whom both had so deeply injured. James, who had quarrelled with the bishops in regard to the filling up of many of the public offices with Roman Catholics, in violation of the law, issued a Declaration of Indulgence, and sought to win to his side the dissenters, who, Macaulay says, held the balance of power. James declared to the dissenters, that the intolerance of the church had forced him to persecute them, and the bishops appealed to the dissenters to side with them, as the persecution was the act of the king. Penn and some others, however, ranged themselves on the side of James. When told that the Declaration of Indulgence was unconstitutional, they asked what was the constitution to them, since both king and church had combined to deprive them of its rights. But Howe, Baxter, Bates, Bunyan, followed by the great body of the Non-conformists, threw their influence against the king. Eventually the whigs and the dissenters united together, and brought over William, Prince of Orange, with whom Shaftesbury had plotted, and who was waiting a favorable opportunity. Bancroft says, that the revolution of 1688 is as much due to the Non-conformists, as to Shaftesbury and the whig aristocracy. William and Mary were eventually placed on the throne, but not without determined resistance from the bishops and the high church party, who threw every obstacle in the way of liberty; and a very imperfect toleration was secured to the Non-conformists, to whom the nation was so deeply indebted for its freedom.

Thus ended the dark days of Stuart rule in England. Jeremy White, an Episcopalian minister, had collected a list of dissenting sufferers, and had the names of 60,000 persons who had suffered for their religion between the restoration and the revolution of 1688, five thousand of whom died in prison. Jeremy White was offered a large sum for the manuscript, but would not sell the record of the wrongs committed by his own church.

When the news of the invasion of England by William of Orange reached Boston, Governor Andros had the messenger imprisoned; but the news flew from man to man. "There is a general buzzing of the people," said Andros, and he gave orders that the soldiers be ready for action. The principal public officers were soon arrested by the people; Governor Andros was imprisoned, the king's frigate was seized, the fortifications taken, the aged Bradstreet proclaimed governor, and a declaration was read from the balcony of the town house that the insurrection was a duty to God and the country. The news

flew like wild-fire, and in a few days almost every township in Massachusetts had declared for the constitution drawn up by the Pilgrims in the Mayflower. In a short time all the colonies, from Acadia to the Chesapeake, had proclaimed William and Mary the protestant sovereigns, king and queen, with rejoicings such as had never before been witnessed in America; and even the Mohawks caught the war spirit and planned a descent upon the French fortifications in Canada.

Thus closed the series of terrible persecutions that had peopled the new world with some of the best and noblest of the sons and daughters of the father-land, and a tolerant monarch filled the throne of the Stuarts. But William the Third was unable to obtain consent to his free principles of government. Still the nation set forward on a career of advancement, drawing nearer and nearer to the standard raised by Vane, Sidney, and Cromwell, in the days of the Commonwealth.

Trans-Atlantic Retrospect.

DR. VAUGHAN writes to the *Patriot* (March 27,) "It is true, as stated in a recent issue of your paper, that the Committee of the Congregational Union has asked me to think of being one of a deputation to visit our Churches in Canada. I am indebted to the Committee for this expression of confidence; but I think it right to inform my friends that *there is no probability of my crossing the Atlantic* for the purpose mentioned, or for any other."

This seems to settle the matter, as far as Dr. Vaughan is concerned. But as Dr. Smith and Mr. Poore may (D. V.) confidently be expected, we trust that ample and effective arrangements will be made for their visitation of every part of the field in British North America, the cities, villages and country alike. It is true that a flying visit, in holiday circumstances, will not enable these brethren to see Canada through our every-day spectacles, but even such a visit, with proper management, may be the means of furnishing them with much information concerning our condition and wants, and on the other hand, of stirring up our own people to new zeal in the missionary work. The season of the year is not the most favourable, in some respects, as the dwellers in cities will be scattered to summer resorts, while farmers will be working from dawn to dark. But this we must make the best of, hoping that the officers and members of all our churches will make any effort required to have full conference with the deputation, at the present crisis of our relations with the Colonial Missionary Society. Important consequences, to the future of Congregationalism in Canada, depend on this visit.

THE JUDGMENT IN THE COLENZO CASE.—At length the oracle has spoken, and all the suitors are confounded. Lord Westbury, the Lord Chancellor, on behalf of the Judicial Committee of the Privy Council, has decided that the deprivation of his bishopric pronounced against Dr. Colenso by Dr. Gray, Bishop of Capetown and Metropolitan, was null and void; not because Colenso's teaching was in accordance with, or not opposed to, the Prayer Book—that would not have surprised us after the *Essays and Reviews* judgments; but, because the very patent by which the Queen created Dr.

Gray Metropolitan was null and void, inasmuch as Her Majesty had no power to issue such a patent for a colony possessing a separate legislature! Both the Cape and Natal have constitutional government: therefore Dr. Colenso's patent as Bishop is also of no value!

The judgment in which this extraordinary result is reached is said to be a masterpiece of legal reasoning; so conclusive that no one has ventured to impugn its correctness. But it is not a little singular, and by no means creditable to the successive legal advisers of the Crown, that these Sees should have been erected throughout the Empire, and a whole batch of Bishops consecrated, who are now discovered to have no powers at all. Nay, it is said that one or both of these very patents were issued when the author of this judgment (as Sir Richard Bethell) was Attorney-General, and of course under his advice. We believe it is held that the rite of consecration is still allowed to have conferred Episcopal powers upon the gentlemen who have received it, in so far as Confirmation and Ordination are concerned (though not in England!); but the invalidity of the patents deprives the Bishops of all *legal* authority, as rulers, over their clergy, so that some other means must be found of enforcing discipline.

The three Indian Bishoprics, with those of Nova Scotia, Jamaica, Antigua, and Barbadoes, are said to be unaffected by this decision, inasmuch as they have been recognised by Acts of Parliament. Another class of sees, created in colonies having a separate legislature, are of illegal origin; they are those of Fredericton, British Columbia, Nassau, Capetown, Grahamstown, Natal, Adelaide, New Zealand, Waiapu, Wellington, Nelson, and Christchurch. Those in Crown colonies, or in colonies endowed with legislative government since the patents were issued, are—no one knows where; and to this class belong St. Helena, Sierra Leone, Victoria, Labuan, Brisbane, Goulburn, and Perth. While a fourth class have not, and never had a shadow of a shade of legal right to be. These are the Bishoprics, created at the instigation of the Bishop of Oxford and others of his school, who would fain have the church of England a universal church, in places beyond the limits of the British dominions, as Honolulu, Central Africa, Melanesia, the Niger Territory, and Orange River. Thus out of some *forty-one* colonial bishops, appointed by the Crown, it is doubtful if there are more than ten whose patents are worth a straw!

It is an interesting question for us, in Canada, in what position this decision places the five Right Reverend gentlemen who have been appointed by Her Majesty's Royal Letters Patent to rule over the United Church of England and Ireland in this Province. All the dioceses here were erected by Royal proclamation. Each Bishop is made such by patent. His Lordship of Montreal is Metropolitan by the same authority. Even the elected bishops—of Quebec, Ontario, and Huron—were merely *recommended* to the Queen by their respective Synods. In theory she had the power to nominate others to their offices. The patents and the mandates of consecration emanated from the Crown. After this judgment, however, it is hardly likely that any more patents will be issued. The members of the Episcopal church in each colony will be left to govern themselves in the same way as all other denominations do, namely, as voluntary associations. The idea of a *legal* connection, shadowy as it has always been, with the church of England, will probably be given up. The connection of sympathy and identity of liturgical offices and doctrinal standards may remain as complete as ever.

“The United Church of England and Ireland in Canada,” as it calls itself,

will probably need some constitutional changes to adapt itself to the new order of things. It will be remembered that upon the secularization of the Clergy Reserves, a permissive Act of our Legislature was passed, with the Royal assent, for which it was reserved by the Governor-General, authorizing the Bishops, Clergy and Laity to meet in Diocesan and Provincial Synods, and frame laws for their own government. They have so met accordingly, in each Diocese and as a Province. But there underlies all these proceedings a recognition of that Royal Supremacy which now seems to amount to little or nothing. Thus, the "Declaration" which the Provincial Synod adopted at its first meeting, says, "We desire the Church in this Province to continue, as it has been, an *integral portion* of the United Church of England and Ireland. * * * In particular we maintain the ancient doctrine of our Church, that the Queen is rightfully possessed of the chief government and supremacy over all persons within her dominions, whether ecclesiastical or civil, as set forth in the 37th of the Articles of Religion; and we desire that such supremacy should continue unimpaired." But if the Queen, as is now discovered, cannot exercise jurisdiction in her own right, but only through the Colonial Legislatures, it is not probable that the Royal name will be used where there is no power. Nor is it likely that Colonial Legislatures will establish Episcopal Churches. The only thing these have a right to ask of any Government, is, power to hold their property according to their own constitution, and in all other matters, to be left alone. But there will be a hankering after some State recognition, which must be resisted. Let Episcopalians have all the *status* before the law possessed by other bodies; not a whit more. This matter should be watched.

The Rev. Matthew Macfie, for several years agent of the British Colonial Missionary Society in Vancouver Island and British Columbia, was, on the 10th inst., elected a Fellow of the Royal Geographical Society. In Messrs. Longman's list appended to the number of the *Edinburgh Review* for this month, we observe an octavo volume announced, from the pen of the rev. gentleman, to appear in May, on the history, resources, and prospects of the interesting colonies above mentioned.—*English Paper*.

A ROMISH UNIVERSITY.—There is reason to believe that the Sacred Congregation of the Propaganda and the Pope are likely to take steps immediately to found a Roman University in England. The design of this movement is frankly stated by the *Tablet*, in a passage which strikingly justifies the apprehensions entertained by Lord Castlerosse and his friends. "We desire," says the *Tablet*, "to leave to others to enforce the moral and religious considerations which suggest themselves against education in Protestant colleges, and we confine ourselves to the argument that the very desire expressed by some of assimilating their son's minds and manners to the minds and manners of Protestants of their own rank, is a desire for a bad thing and not for a good one. We don't want to see the next generation of English Catholics assimilated in mind and manner to their Protestant countrymen." The English Roman Catholic gentry can thus see, that what is desired to be effected is to perpetuate hatreds and feuds, by establishing a gulf between their sons and those of their Protestant countrymen.—*Correspondent of the Cambridge Independent*.

The Pope has issued a decree for the canonisation of nineteen martyrs. The *Times* correspondent thus describes this curious document:—

It opens with the announcement that since the Church of Christ was relieved of the persecutions of the heathen it has been exposed to those of heretics, who, affecting the name of Christ and the profession of His religion, deceived the un-

wary, and became even more formidable enemies. "Among other heretical innovators of the 16th century were a band of evil men, principally the followers of Calvin, whose bad acts have descended even to the present time." In one night it appears they carried off the nineteen Belgian *beati* who are now to be canonized, and martyrdized them at Brill in 1572. Soon after they were worshipped as martyrs, and their remains exposed to public veneration with the sanction of the Congregation of Holy Rites, with the understanding that ulterior proceedings should be taken. In 1661, the facts and the causes of the martyrdom having been determined, it was decided that they might proceed to the discussion of the miracles, and those having been proved in 1664, it was declared that the martyrs might be pronounced *beati* with the privileges of mass. For two centuries this "most noble cause" has slept among the Divine treasures of the Church, and has just been brought to light, "that those who once contended for the Divine presence of Christ in the Eucharist and for the supremacy of the Holy See might now give their assistance in these most lamentable times, when war is renewed against the Catholic faith not only by heretics but even by false brethren." "Obeying the *incomprehensible* counsels of Divine Providence," Pius IX instituted the judgment, and in December last all the Cardinals decided that the canonisation might be proceeded with, but the Pope asked for time to "implore the assistance of God in a matter of such grave importance." At last, on the feast of Epiphany, his Holiness gave his assent. Such is the brief history of the act which adds to the number of those who are waiting for the honour of canonisation. There is but one bit of consolation in the whole decree, and it is that which confirms the intelligence I have already sent—that there is no intention of increasing the army in these mournful times, but that nineteen new saints, in addition to many others, are to be created that "*nunc opem ferrent.*"

DR. DUFF ON CHRISTIAN VERNACULAR EDUCATION.—At an Edinburgh meeting of the Christian Vernacular Education Society for India, presided over by Major-Gen. Alexander, Dr. Duff addressed the meeting at some length, pointing out the fallacy of the idea that the native population of India were highly educated. In Bengal and Behar there were upwards of 6,600,000 of the population of a school-going age, and of these only, 511,000 attended school, leaving, in point of fact, in these provinces 6,089,000 wholly uneducated. He trusted after this we should hear as little as possible about the general education of India. These statements were made on the authority of the inquiries of Mr. Adam. But we did not realise the position of a country by looking merely at the non-instructed juvenile classes. Mr. Adam's inquiries also showed that of the population above fourteen years, only five and a-half per cent. were found to have got any degree or kind or amount of instruction whatever. What was the use of Bibles and religious books among such a class as that? What a work was chalked out for such a society as that whose claims he was now advocating! In Bengal and Behar they had 1,234,000 adults who had got some instruction, leaving 21,546,000 really uneducated. All other parts of India were similarly situated. So much for the amount of the education; and as for the quality, it was better that they should be left uneducated altogether. Not only was the education given in the native or indigenous schools in India most limited in extent, but it was most odious and noxious even in quality. The manner in which the whole system was carried on was fitted to act upon the human mind in a way the reverse of that in which right education should act. Dr. Duff then gave numerous examples of the severe modes of discipline practised in the Indian native schools, which, he observed, were objects of great terror and repugnance to the boys. He concluded by expressing his belief and impression that we had done little more than begin the work of educating India. Several other speakers advocated the cause of the Society.

THE WESLEYANS AND THE STATE CHURCH.—At the meeting of the Chapel-Building Fund in City-road, Dr. Waddy is reported by the *Watchman* as thus expressing himself:—"He should deeply regret their being driven into a position of active hostility and agitation, which, however justifiable it might be, would,

in the first instance, be greatly prejudicial to the spirituality of their churches; and, for a time, the work of conversion would be hindered. But if their dead were to be insulted, and if people married by them were to be told that they were not married at all, and their children were illegitimate; if the consciences of their people were to be disturbed, and the sacred and hallowed relations of their families to be questioned; if the very cup of blessing which they held was to be poisoned by insinuations, and the sacraments and services in which they were engaged to be represented as of no authority and no grace and no power, then it might become necessary for them, at whatever amount of present risk, to take their stand and keep it!"

THE CHURCH IN INDIA.—Last month we had the authority of the Bishop of Oxford for condemning the employment of force or bribery for the spread of Christianity at any rate in India. This month we can also point to a movement in India, in which the principle of Voluntaryism is enforced from a different point of view, viz., the interests of Episcopalians in India, apart from the native population. It appears that in August last the Indian Finance Secretary addressed a communication to Archdeacon Pratt, relative to "a scheme of revised Church establishments for the Bengal Presidency." It stated that "the Government of India propose to take this opportunity of introducing a self-supporting principle into the British Indian Church, by requiring that pew-rents should be taken, and that the Church servants and contingencies should be the first charge upon them, leaving the balance only, if any, to be paid to the public revenue." And the Archdeacon was requested to "move the Lord Bishop to consider the expediency of laying a foundation of independent existence for the English Church in India, to the extent above indicated, as a measure which is recommended in a Christian as well as in a financial point of view." Here is another lesson for old England, sent across the seas from one of its dependencies. "A self-supporting principle" is deemed to be desirable for the British-Indian Church, and it is recommended "in a Christian, as well in a financial point of view." Is it possible to resist the conclusion that the same principle is applicable to the Church at home? If Episcopalians in India should pay their own Church servants, and the other expenses of worship, and on Christian grounds, can a word be said in favour of Church-rates here?—*Liberator*.

THE LATE MR. PETER BEDFORD.—The grave has recently closed over the remains of Mr. Peter Bedford, of Croydon, of whom it may be said, "Truly he was a good man." For many years Mr. Bedford resided in Steward street, Spitalfields, and through his efforts to do good among the poor and destitute he gained an influence over even the numerous thieves of that district such as no magistra's or body of police ever possessed. The late Mr. Harris, the banker, when on his wedding tour, drove down Brick-lane. During a temporary stoppage of the carriage the straps of a large portmanteau were cut by some expert thief. Mr. Harris was in great consternation at his loss, as the portmanteau contained not only his wife's bridal dresses, but some documents of great value. The police were called, but no trace of the missing property could be obtained. "Your only hope is through Peter Bedford," said a gentleman; "if any man can get it, he can." Mr. Harris, accompanied by his friend Mr. Tindal, hurried off to Steward-street, and soon made known his errand. It was then late at night, but Mr. Bedford immediately put on his hat and went to the house of Bill Horne, a well-known leader among the Spitalfields thieves. On hearing the object of his visit Bill Horne immediately promised to do his best to recover the stolen goods. The next morning at eight o'clock there was a gentle tap at Mr. Bedford's door, when Bill, accompanied by the actual thief, brought in the missing articles, with the apology, "if we had known, Mr. Bedford, the portmanteau belonged to a friend of yours none of us would have touched it."—*The British Workman*.

EARL RUSSELL ON CAPITAL PUNISHMENT.—Lord Russell, in his introduction to the new edition of his work on the "English Constitution," expresses himself

favourable to the abolition of capital punishment:—"For my own part I do not doubt for a moment either the right of a community to inflict the punishment of death, or the expediency of exercising that right in certain states of society. But when I turn from that abstract right and that abstract expediency to our own state of society—when I consider how difficult it is for any judge to separate the case which requires inflexible justice from that which admits the force of mitigating circumstances—how invidious the task of the Secretary of State in dispensing the mercy of the Crown—how critical the comments made by the public—how soon the object of general horror becomes the theme of sympathy and pity—how narrow and how limited the examples given by this condign and awful punishment—how brutal the scene of the execution—I come to the conclusion that nothing would be lost to justice, nothing lost in the preservation of innocent life, if the punishment of death were altogether abolished. In that case a sentence of a long term of separate confinement, followed by another long term of hard labour and hard fare, would cease to be considered as an extension of mercy. If the sentence of the judge were to that effect there would scarcely ever be a petition for remission of punishment in cases of murder, sent to the Home Office. The guilty, unpitied, would have time and opportunity to turn repentant to the Throne of Mercy."

Official.

THE CONGREGATIONAL UNION OF CANADA

Will assemble, in annual session, in Bond Street Congregational Church, Toronto, C.W., on Wednesday, the 7th of June, 1865, at 4 P.M. (instead of Thursday the 8th, for reasons already made known).

Arrangements are being made with the several Railway Companies with regard to the travelling fares of ministers and delegates attending the meeting. The *Grand Trunk Railway Company* will, as on previous occasions, grant return tickets at one fare for the double journey, on presenting of a certificate, signed by the Secretary of the Union, stating their intention to attend its meetings. Brethren intending to be present, both lay and ministerial, will therefore please to communicate the fact to me, so that certificates may be forwarded in due time.

The arrangements with the other railway companies are not yet completed, but full particulars will be sent in a circular with the annual blank form for statistics.

The Committee, consisting of the Chairman and Secretary of the Union, and the Rev. F. H. Marling, appointed to arrange for the public meetings of the Union, have met and resolved:—

1. To accept Dr. Wilkes' suggestion with respect to change of *Sabbath morning preacher*, and to ask the Rev. Dr. G. Smith, delegate of the Congregational Union of England and Wales, to take that appointment; and the Rev. J. L. Poore, Secretary of the Colonial Missionary Society, to preach in the evening.

2. That Thursday evening be devoted to the reception of delegates from corresponding bodies in England, the United States, and the Lower Provinces—the Rev. Dr. Lillie to respond.

3. That a Missionary Meeting be held on Friday evening, at which Dr. Wilkes shall present an abstract of the Report, and Revs. K. M. Fenwick, J. L. Poore, and W. H. Allworth address the meeting, in the order named.

4. That in the opinion of the Committee the Communion service should follow the Sabbath morning service; and that a meeting of the several Congregational Sabbath Schools be held at three o'clock in the afternoon, to be addressed by the Revs. J. McKillican, Dr. Wilkes, and J. Wood.

5. That on Monday evening the annual public meeting be held—the following being the topics and order of addresses: a *resumé* of proceedings by the Secretary; the Congregational College of B. N. A., by Prof. Cornish; Congregationalism in Great Britain, by Dr. Smith; Religion in Australia, by Rev. J. L. Poore; and the National Council of Congregational churches in the United States, by the Rev. E. Ebbs.

Brantford, April 17th, 1865.

JOHN WOOD,
Sec. Con. Union of Canada.

MEETING OF THE UNION IN TORONTO.

PASTORS of churches intending to be present at the meeting of the Congregational Union to be held in Toronto on the 7th of June next, are respectfully requested to *forward their names, and the names of the delegate or delegates* accompanying them, to the undersigned—NOT LATER THAN SATURDAY, THE 20TH MAY, in order that the required accommodation may be secured.

Ministers and Delegates, on their arrival in Toronto, will please *at once* report themselves at the office of the subscriber, where they will receive every information, and be furnished with cards of introduction to the families with whom accommodation may have been provided.

Toronto, April 27th, 1865.

JAMES FRASER,
5 King Street West.

CANADIAN CONGREGATIONAL MISSIONARY SOCIETY.

May I be permitted to crave the attention of all concerned to the following notices and suggestions?

1. A meeting of all the members of the Society at the time in Toronto is requested, and is hereby called, to be held in the Bond Street Congregational Church, at the close of Divine Service on Wednesday evening, June 7th, 1865, to appoint a committee to nominate the General Committee and officers for the ensuing year.

2. The Annual Meeting of the Society, which may continue by adjournments, is hereby called to assemble in the same place, on Thursday forenoon, June 8th, 1865, at eleven o'clock, or so soon after that hour as the Congregational Union may adjourn. The Annual Report will be presented and the general and local committees will be elected.

3. Although the present local committees are not wholly constituted on the principles laid down in the plan proposed by the Colonial Missionary Society, yet it would aid the General Committee and facilitate business if they would consider and report upon all applications to be made for pecuniary

aid. That this may be done, I have by circular requested all churches applying to send their applications—on a form which has been supplied—not to our present Home Secretary, who retires, but to the secretary of the district to which the church applying belongs. Could arrangements be made for a meeting of these committees just before the time of our Annual Meeting, to consider and form a judgment on all applications in their respective districts, it would be well.

4. The Revs. Dr. Smith and J. L. Poore are desirous of being employed in visiting the churches *as fully as time will permit*. They will speak and preach as often as arrangements can be made for these exercises, having no fear in regard to the amount of work laid upon them. They will be glad to separate in rural districts and meet at centres, in order that a greater number of places may be visited than it would be possible for one only to reach. It is important that the programme should be ready for them on their arrival. Could not the Western and Middle District Committees sketch several tours, to commence, say with Wednesday, 14th June? As advised in London up to the 24th March, the meeting in Boston is not to be taken into account. It is only proper to state here, however, that conference held early this month with leading officials in New York and Boston has led to my sending representations to the Congregational Union of England and Wales which *may* possibly change their purpose in regard to a delegation to Boston. They declare that representatives of the Congregational Churches "in any part of Her Majesty's Dominions will be cordially welcomed and entertained," though no one is authorised to speak officially on the subject. I fear that we must not calculate on keeping our honoured brethren in Canada beyond the middle of July, as they purpose visiting the Lower Provinces. Five or six Sabbaths *after* the Union Meetings, with the intervening weeks, is all we can hope for. It is obvious that, in addition to local knowledge, there must be skill and ingenuity in exercise in order to make the most possible of this visit. I have mentioned the two most western committees, as the Deputation will naturally begin from Toronto; but it will be well that the Eastern and Lower Canada Committees should have their plans and suggestions ready. I expect the Deputation to arrive at Montreal the very end of May.

HENRY WILKES.

Montreal, April 26, 1865.

News of the Churches.

REV. HENRY GILL, D.D.

This honoured representative of the British and Foreign Bible Society, whose present visit to Canada will be remembered with pleasure by many, has just had the honorary degree of *Doctor of Divinity* conferred upon him, by the University of Queen's College, Kingston, "as a recognition of his services in the translation department of the Bible Society, on the ground of distinguished authorship, and in return for the Christian work he has performed in Newfoundland, Canada, and other Colonies of British North America as a deputation from the Bible Society."

REV. WM. F. CLARKE.

This esteemed brother has resumed the pastoral charge of the Church at Guelph, from which he had retired on his undertaking the duties of Editor-in-Chief of the "*Canada Farmer*," which required his residence in Toronto. His connection with that Journal has not yet ceased, but is so modified as to allow of his entering again upon his ministerial labours. We trust that he and the Church may long be united and successful in their efforts to promote the cause of Christ.—Mr. Clarke's Post Office address is now GUELPH.

ZION CHURCH, TORONTO.

At 1.55 yesterday afternoon, during the high wind, the steeple of Zion Church, on the corner of Bay and Adelaide streets, was blown down. It fell on the east side of the Church, and directly over a brick house owned by Mr. R. French and occupied by Mr. Rodden. The house was a good deal injured, the wall of the gable being broken at the top, and the roof and ceiling in the upper portion of the house smashed in. The front gable of the Church itself was damaged, and the chimney through which the flue passes from the furnace, broken down. Altogether, about \$400 will probably be needed to repair the house and the Church. The steeple of Zion Church was erected about ten years ago, and was not built in a manner sufficiently strong for such an edifice. It is rather a curious incident connected with the fall of this spire, that a few minutes before, three ministers were passing the Church, and the hat of one of them was blown over into the vacant space on the east side of the Church, directly under where the spire fell; the hat had hardly been picked up by the reverend gentleman, and he was scarcely out on the street, when the spire came down with a crash. The large cap-stone on the apex of the steeple was blown a distance of one hundred feet over Mr. Rodden's house into a neighbouring yard and broken to pieces. It is not thought advisable to replace the spire, but immediate preparations are being made to finish the tower in a manner suitable to the architecture of the building.—*Globe*, April 13.

GENERAL INVITATION TO THE NATIONAL COUNCIL.

Those Congregational churches in the United States of America which are in recognized fellowship and coöperation through the General Associations, Conferences, or Conventions in the several states, are hereby, respectfully and affectionately invited to meet, by their representatives, in a National Council at Boston, Massachusetts, on the fourteenth day of June, A. D., 1865, at 3 o'clock, P. M., in the Old South meeting-house.

This invitation is the result of a request proceeding from a representative convention of Congregational churches in the Northwest. It has been considered and approved in a meeting of committees representing the Congregational churches and ministry associated for fellowship and coöperation in the several states; and on us whose names are undersigned has been devolved the duty of convening the Council, of defining the mode in which the churches may be conveniently and equally represented, and of proposing to the churches, and through them to their assembled delegates, the subjects which require at this time the deliberate attention and advice of such an assembly.

Inasmuch as the Congregational churches acknowledge and hold that the local church is the only ecclesiastical body established by Christ and his Apostles, a body complete in itself, and invested with an authority under Christ which cannot be delegated; and, at the same time, that the churches thus constituted are

in relations of fellowship, one with another, under which it is their duty and their privilege to meet for mutual counsel in cases of general interest and common responsibility; it will be universally understood that the National Council now proposed is destitute of all power or authority over individuals or churches, or over other organizations, and that the churches complying with this invitation will meet by their pastors and other messengers only for the purpose of considering the present crisis in the history of our country and of the kingdom of Christ, and the responsibilities which the crisis imposes upon us who have inherited the polity and the faith of our Pilgrim Fathers.

As it is impossible for every church to be directly represented in any national assembly, we propose that neighboring churches, within such districts as may be found convenient, meet by their pastors and delegates in particular councils or conferences for the purpose of designating the elders and brethren who shall assemble in the National Council; and that the ratio of representation be two delegates (one of them a pastor if convenient) for every ten churches and for every remaining fraction greater than that number.

We propose that where county or district conferences or other like associations of churches have been instituted, the churches of each conference or association meet according to their usual method, and elect their delegates in the ratio above mentioned—it being understood that the churches of every such conference, though less than ten in number, may be represented by a pastor and another delegate.

We propose that, where the churches are not accustomed to meet statedly in organized conferences, they be invited to meet in special councils for this purpose.

The subjects on which it seems to us desirable that a National Council of our churches should deliberate and advise at the present crisis are these:

First, The work of Home Evangelization devolving on our churches—a work including all the efforts which they are making, or ought to make for the complete Christianization of our country—particularly by planting churches and other institutions of Christian civilization at the West and at the South—by coöperating in labours for the instruction and elevation of the millions whose yoke of bondage God has broken—by helping to build houses of worship in destitute places—by encouraging and guiding each other in parochial plans and labors for Christ—and by providing the wisest and most efficient methods for the supply and support of an able, learned and godly ministry.

Secondly, The setting forth of a simple declaration or testimony concerning the evangelical faith and the ecclesiastical polity which are the actual basis of mutual confidence and helpfulness, and of coöperation, among the Congregational churches of the United States. The expediency and desirableness of such a declaration—how far it may tend to make the continued orthodoxy of our churches, and the apostolic simplicity and efficiency of their polity, more widely and clearly understood among Christians not in our connection, and how far it may tend to a more complete harmony and coöperation among ourselves, as well as to a more just conception of our system in its capability of expansion and of progress—will be the more wisely considered by the Council, if in the meantime the matter shall have been duly considered by the churches.

Thirdly, The responsibilities of these churches in relation to spreading the gospel through the world. It cannot be forgotten that the work of missions from the United States to the heathen in foreign lands, was first undertaken by the American Board of Commissioners for Foreign Missions, originating in the General Association of Massachusetts, appealing to the Congregational churches for their contributions, and serving them as their agent and almoner. Nor should we cease to praise God that the same institution, now venerable with the years of more than half a century, and illustrious with the success which it has gained by the favor of God's providence and the outpourings of his Spirit, is still the medium of a visible and most fraternal co-operation not only among our churches, but also between us and those Presbyterian churches which are most nearly related to our own in their ecclesiastical traditions and their evangelical sympathies; and that, even in these times of national conflict, it has been enabled to carry on its work without interruption or curtailment, and has been gaining a stronger

hold on the confidence of those who pray continually "Thy kingdom come." But if we believe that, in the new era which the termination of the present conflict must inaugurate, our country, relieved of the shame that has impaired its influence and the burdens that have impeded its progress, is to stand in new relations to the world, we cannot but recognize the crisis as summoning our churches to inquire, devoutly and with careful and extended consultation, as well as with mutual incitements to love and zeal, what God would have them do, henceforward, in the work of preaching to all nations the gospel of his kingdom.

While we commend these subjects to the attention of the churches and of the Council which we invite them to constitute, we may also commend to the council, when assembled, the fitness of appointing, early in its sessions, a special service of praise and prayer, for the acknowledgment of the marvelous and the merciful dealings of God with the nation in connection with the war, and for supplicating a gracious dispensation of the Spirit of God upon the land, that our restored national unity may be consecrated in righteousness, and in the peace and joy of the Holy Ghost.

In communicating to the churches this proposal for a National Council, we may be permitted to express our hope that they will seriously consider the occasion on which it is addressed to them, and the subjects on which the Council is invited to deliberate and advise. We ask that the proposal may be in the churches as it has been in our consultations, a subject of humble and earnest prayer: and especially that on the second Lord's day in the month of May next, there may be united supplication throughout our country, and among our missionaries also in foreign lands, beseeching the God of all grace to pour out his Holy Spirit on the Council then so soon to meet, so that the result may be a great reviving and advancement of his work.

It is also requested that on or near the day just mentioned, May 14th, contributions be received in the churches generally to a contingent fund for the incidental expenses of the Council, and for relieving the travelling expenses of ministers who may attend as delegates from distant parts of the country, it being understood that the fund thus created shall be distributed by a committee of the Council itself, and that any remainder shall be intrusted to the Congregational Union, in aid of the church-building charity conducted by that society. Henry Hill, Esq., has consented to serve as treasurer of the contingent fund; and it is important that contributions, when made, be promptly remitted to him, at No. 28 Cornhill, Boston, Mass.

We have only to add that we have made arrangements to lay before the Council, when assembled, such statements of facts and such suggestions concerning the matters referred to it, as shall afford material for intelligent deliberation and facilitate the dispatch of business.

This invitation was agreed upon in a consultation of committees at the chapel of the Broadway Tabernacle, in the city of New York, on the seventeenth day of November, A. D. 1864.

MISSIONS AMONG THE ISLANDS OF THE PACIFIC.

The exciting and romantic interest which, less than a century ago, the discoveries of Capt. Wallis, Capt. Cook, and other navigators threw around the Pacific Ocean, its unnumbered islands and their inhabitants, has gradually, with increasing knowledge and familiarity with facts once so novel, if not strange, in great measure died away. And with diminished interest in the regions and scenes to which once all were looking with eager curiosity, expecting "either to tell or to hear some new thing," there has come to many, a falling off of interest in efforts to send the gospel to those regions, and to clothe them with as much of moral as they possess of natural beauty. It is even asked, not unfrequently, Why have our missionary boards sent so many of the few laborers furnished them to the limited population of scattered islands? Why should so large a portion of the means provided for missionary effort be expended upon feeble and decaying races, whose influence upon other portions of the human family is very small, so that they can never become themselves, upon any broad scale, efficient agents for the world's conversion? * * *

There was, we reverently and gratefully believe, not a human only but also a Divine direction in the earlier movements of missionary boards. Christ was guiding his own church. God was laying foundations for a permanent and extending work. And he would send his Word and his servants not only to lands where strong churches might in the end be gathered, from among pagan nations still vigorous and which might be expected themselves to help on the work, but also to lands where there would be such results, in the conversion of souls and the evangelization of communities, as would cheer the hearts of those who, with perhaps many misgivings, had commenced the enterprise; would encourage them to persevere, and lead others to aid. * * *

LONDON MISSIONARY SOCIETY.

The founders of the London Missionary Society, after having done something to arouse the attention of Christians in Great Britain to the important duty of spreading the knowledge of the gospel, at once proceeded fully to consider the important question, in what part of the heathen world they should commence their work. * * * They came to the conclusion, that of all the dark places of the earth, the South Sea Islands presented the fewest difficulties and the fairest prospect of success. * * *

The first company of missionaries was sent out by this Society in 1797, to commence operations simultaneously in the Tahitian or Society, the Friendly and the Marquesas Islands. For a time, disasters, reverses and trials were many and great; the missions to the Marquesas and the Friendly Islands were soon broken up; in Tahiti, effort seemed vain; the heavens were as brass and the earth as iron; but after sixteen years, at a time when the missionaries had been driven from the island by war and had no intercourse with it, and when the Directors of the Society seriously thought of abandoning the field, God commenced the work of conversion. Two natives, who had been servants in the mission families, united together for prayer, others joined them, and on the return of the missionaries to Tahiti at the close of the war, they found a large number of praying people; and now they "had little else to do but to help forward the work which God had so unexpectedly and wonderfully commenced." Earlier than this, a considerable Christian party had been gathered at the island of Eimeo; a party with which Pomare, the King of Tahiti, and other Tahitians were connected. But now Pomare, restored to his kingdom and victorious over his enemies, demolished a national temple and destroyed the idols, an example which was soon followed on other islands. Nor was there the destruction of idols and idol temples only. Buildings were erected for the worship of the true God; earnest applications were made to the missionaries for instructors; those who had been taught by the missionaries employed themselves in teaching others; and before the close of the year 1816, Mr. Ellis states, "the entire population of the group of islands on which the mission was established was professedly Christian." About twenty years afterwards Mr. Williams wrote: "From that time to this, one rapid series of successes has attended our labors, so that island after island, and group after group, have, in rapid succession, been brought under the influence of the gospel; so much so indeed, that at the present time we do not know of any group, or any single island of importance, within two thousand miles of Tahiti, in any direction, to which the glad tidings of salvation have not been conveyed." The success of the mission, the multiplication not only of professedly Christian communities, but of churches and of true converts, was wonderfully great. The statistics of the missions of this Society in the South Seas are now, according to the Report for 1864, as follows:

	Churches.	Members.	Schools.	Pupils.
Georgian, Society, and Austral Islands.....	36	3,877	39	2,371
Hervey Islands.....	9	2,280	12	2,100
Samoa Islands.....	42	4,215	220	8,519
New Hebrides.....	2	150	50	2,000
Loyalty Islands.....	15	1,215	36	4,070
Savage Islands.....	1	604	15	2,500
Total.....	105	12,341	372	21,560

HAWAIIAN MISSION OF THE AMERICAN BOARD.

The providential events which led to the mission of the American Board at the Sandwich Islands, and those which so remarkably favored the earlier efforts of that mission, need not be detailed here. The arrival in this country of two young men from the Islands in 1809, and of some others afterwards; the weeping of one of these young men upon the steps of a college building at New Haven, because the fountains of knowledge were not open to him: the Christian sympathy thus awakened; the gathering of several Hawaiians, with others, into the mission school at Cornwall, and the determination to send a mission to the Islands; the overthrow of the taboo system, the idols, the temples, and the priesthood, before the arrival of the missionaries, are facts well remembered. Nor need the history of the mission, and its great success, be particularly traced. The early conversion of Kaahumanu, the strong minded regent of the Islands, and of other chiefs; the rapid progress of the work, notwithstanding the bitter opposition of unprincipled men from Christian lands; the mighty revival of 1838; the change in the whole form of government, with the adoption of a written constitution and code of laws; the general establishment of schools, and the rapid advancement of the people, to the condition of a civilized and Christian nation, with a large proportion of the whole adult population making a credible profession of faith in Christ; all these things testify, that whatever might now be thought of the wisdom of doing so much for a people no more numerous, having so little interest among other nations, and so rapidly passing away, the Lord of the harvest, who was pleased to prepare the way for and lead on to this work, has been also pleased to give it his abundant blessing, and to gather many thousands from among this wasting people into his own garner. Nor can it be for a moment questioned, that this mission, in view of its success, has been a mighty power among the churches of the United States and of the world indeed, stimulating and encouraging to persistent effort in fields where success has been, as yet, much less marked.

WESLEYAN METHODISTS.

Other missionary bodies also, other branches of the Church of Christ, especially the Wesleyan Methodists of England, have had agents among islands of the Pacific, whose labors have been crowned with no less marvellous success. A missionary of the Wesleyan Society went to the Friendly Islands in 1822, but left the next year, so that the mission may be regarded as really commenced in 1826, by two brethren, who were joined by three others in 1827. Two native teachers from Tahiti had indeed preceded them, preaching the gospel for a time in the Tahitian language. Marked success was granted very soon. As early as 1830, kings and chiefs upon some of the islands began to renounce idolatry, and in 1834, a very powerful revival occurred at Vavau and soon extended to other islands. The king of Habai, afterwards king of the whole Friendly Islands group, was one of the early converts, baptized by the name of George, and became a very zealous preacher and propagator of the new religion, as he was also a remarkable man. Christianity was rapidly extended. In 1836, missionary societies were formed on some of the islands; and in 1850, the superintendent of the mission stated, "All the Friendly Islands are now Christian, except a few heathens at Mua and Bea." In 1839, king George promulgated a code of laws, and appointed judges to hear and decide all cases, as well among the chiefs as the common people. The last Report of the Society gives the following statistics of the missions on these Islands: Missionaries and assistants do. 24; native preachers, 676; church members, 8,452; pupils in day schools, 9,712.

Even more wonderful has been the success of agents of the same Society at the Feejee Islands, a group said to number about 100 inhabited Islands, with a population of perhaps 200,000, a few years since among the wildest and most savage of barbarian cannibals. The mission here was commenced in 1835. Some of the people had been partially prepared for the introduction of the gospel by intercourse with the Friendly Islands, 360 miles away. Within a few months there were hopeful converts, but for several years the brethren toiled in the face of many obstacles. After ten years, however, the Holy Spirit came

with mighty power, and a great awakening was experienced at Vewa, extending to other islands, so that "business, sleep and food were neglected," while "old and young, chiefs and people were heart-broken before the Lord." The grace of God now made a chief, who has been called "the Napoleon of Feejee,"—a cold-blooded butcher of his people,—like another Paul, a faithful preacher of the faith he once labored to destroy. Still pursuing their labours amid shocking scenes of blood and cruelty, the missionaries have still found the *gospel*, even in Feejee, "the power of God unto salvation." The number of European missionaries has not exceeded 12, but there are now in the Islands 21 native assistant missionaries, fully set apart to the work; 313 native preachers; 379 native catechists; 1,286 native teachers of day schools; 14,273 communicants in the churches; and 34,522 pupils in schools; also 394 chapels and 175 other preaching places; and the converted savages have contributed largely of their substance for the erection of places of worship and teachers' houses, and now support all the [native?] preachers, and have sent a handsome subscription to the Wesleyan Missionary Society.

CHURCH MISSIONARY SOCIETY, AND OTHERS.

Agents both of the Church Missionary and of the Wesleyan Societies have also had marked success among the natives of New Zealand, Tasmania, and Australia. The Church Missionary Society now reports 4,535 native communicants, 11 native clergymen, and 397 native teachers in New Zealand. Several years since, the Society estimated the native population at from 80,000 to 120,000, and stated that three-fourths of these were, nominally, Protestant Christians; while the remnant of heathenism was so small that they might be called a Christian people.

In 1848, Mr. Geddie, of "the Presbyterian Church of the Lower Provinces of British North America," went to Aneiteum, one of the New Hebrides Islands, having about 4,000 inhabitants. In 1852, the first church was organized, with 13 native converts, and now, "the whole island is thoroughly Christianized; not a remnant of the old superstition remains; numerous schools are opened in all parts of the island; the proportion of church members is quite as large as in any Christian country; the Sabbath is strictly observed; and in every family the voice of praise and prayer is heard, every morning and evening."

It is not needful to go farther with such statements. The fact is apparent, that He who, by his providence and his Spirit, has led his people to do so much for the salvation of savage races in the Pacific, has not failed to attend the efforts made with his rich blessing. Many scores of thousands, we have every reason to suppose, have been truly born of God, and will be, to the missionaries, the crown of rejoicing in the presence of the Lord Jesus Christ, at his coming. There have been many and sore trials. A number of laborers have fallen by the hand of violence. But in no other portion of the world, as yet, have modern missions gathered so large a harvest of converted souls. The present number of full church members reported by the Wesleyan Society alone, in Polynesia and Australia, is almost 40,000; the number of pupils in their schools more than 85,000, and the number of attendants on public worship, 206,688.—*Missionary Herald*.

Notes of Missionary Tours.

MISSIONARY MEETINGS,—EASTERN DISTRICT.

According to the plan laid down by the Local Secretary for the Western part of the District, our first meeting was held at Belleville on the 18th January.

Being on the deputation, your correspondent started for the above tour at the time appointed, and the day proving one of the coldest of the season, he felt no little pleasure in the thought that the journey was to be made by Rail, notwithstanding the many accidents and mishaps to which the Grand Trunk seems so

liable of late. Strange as it may appear, the accidents to which the travelling community are subject, form the basis of a new enterprise which is likely, I should judge, to be a very thriving one, and is another illustration of the old saying that "the wind never yet blew that did not blow favourably for some one." On applying at the office for a ticket the question was asked, "will you have an insurance ticket?" accompanied by a look as much as to say, "you had better, for you might be killed." I concluded, however, to run the risk, and arrived safely at Belleville in time to sit down at the worthy pastor's hospitable board.

The meeting was not so largely attended as on some former occasions, owing to the intense cold, and to the fact that some other meetings were being held in the town. We were further disappointed in the non-appearance of our co-delegate from Kingston, but were fortunate in securing the timely and valuable assistance of the Rev. J. Smith (Canada Presbyterian Minister, of Bowmanville), who had come down to Belleville for the purpose of delivering two lectures on the subject of Temperance, but finding that the second lecture would interfere with the Missionary meeting he kindly postponed it, and in its place gave us an excellent Missionary address. The monetary results of the meeting were beyond our highest expectations, yielding the handsome sum of \$50, and it was thought by the Pastor that more would yet be obtained.

On the following evening we met at Cobourg. Here we had a large attendance, every seat in the Church being occupied, and on the whole an interesting meeting; John Field Esq., was called to the chair. The Rev. J. H. Bishop, Wesleyan, gave an excellent address, pointing out the probability of the Confederation scheme being sooner or later adopted by the British Provinces in America, when we should become a mighty empire, and the importance of laying a thoroughly christian foundation whereon to build up our national greatness.

The Rev. J. Climie followed with an interesting address, shewing what Congregationalism had done for England and America and what it was calculated to do for these provinces. He was followed by the Rev. H. J. Nott, Bible Christian, in a short pointed address urging the importance of increased liberality on the part of Christians to meet the growing demands of the world for the gospel. The presence of a good choir added not a little to the pleasure of the evening.

The collection amounted to \$8 50. Subscriptions had not been taken up at the time of the meeting. On the following day the Rev. J. Climie and your correspondent drove to Cold Springs and as the day was pleasant we hoped to see a full house, but were disappointed, owing to the fact that the side roads were so drifted as to render it impossible for many of the friends to meet with us. We had, however, a very good meeting, collection and subscriptions amounted to \$26.

May spiritual blessings follow these meetings, and a still livelier interest in the cause of missions be promoted.

Cobourg, March, 1865.

G. A. R.

Literary Notices.

THE HAWAIIAN ISLANDS: THEIR PROGRESS AND CONDITION UNDER MISSIONARY LABOURS; By Rufus Anderson, D. D., Foreign Secretary of the American Board of Commissioners for Foreign Missions. With Illustrations. Boston: Gould & Lincoln; 1864. Retail price, \$2.25.

To those interested in the great missionary enterprise, this volume will afford much delight, giving full information of the introduction and progress of the gospel in those once dark but now comparatively civilized and christianized islands of the sea. The author states that the work is written throughout with reference to a single object, that of showing what God has been pleased to do on the Hawaiian Islands, through the gospel of his Son, and the labours of his missionary

servants. A wide circulation of all good books on missionary work, would tend to advance in the churches that most hallowed spirit which seeks to bring glory to God in the highest, by the universal diffusion of truth. We heartily commend the work, and give publicity, with pleasure, to the following advertisement taken from the *Missionary Herald*.

This volume is a memorial of the Lord's work on the Hawaiian Islands, presenting the case as it appeared after forty years' correspondence with the missionaries, and a sojourn of four months at the Islands. It contains twenty-four chapters, an appendix, and a copious index; and there are fourteen illustrations. The engravings and stereotype plates are the property of the Board. The retail price is no more than is made necessary by the extraordinary advance in the cost of all book materials, and by the government tax; but on receiving that sum, the publishers, if desired, will send copies by mail, free of expense. They sell the work to ministers at \$1,69.

By a special arrangement, with the aid of private liberality, the above-named volume may be sold for one dollar, as follows: (1.) To students in theological seminaries: (2.) To students preparing for the ministry in colleges; and (3) To those who would present the volume to ministers. In such cases it is to be obtained through the Missionary House at Boston, or the Missionary Rooms, at New York, or through one of the district Secretaries of the Board. If \$1,28 accompanies the order, the volume will be sent, free of cost, by mail. Are there not many who will see their pastor supplied with a copy of this volume? These prices are of course in American funds.

ON ETERNAL PUNISHMENT.

BY JOSEPH PARKER, D.D.

Evangelical churches believe and teach that the finally impenitent will "go away into everlasting punishment;" that if men slight their opportunity of exercising repentance toward God and faith in our Lord Jesus Christ, they will be condemned to endless remorse. This is objected to on various grounds presently to be examined. I undertake to prove that *society does in this matter precisely what it condemns in the government of Almighty God*. If God punishes the finally impenitent for ever, man does the same thing, and does it *necessarily*; necessarily, because of the demands of the moral universe without, as well as the exactions of the moral principle within.

It is objected that there is no *proportion* between time and eternity, and consequently that to punish man eternally for doing wrong in his short lifetime is inequitable. While it is not denied that punishment is due, it is contended that there should be some proportion between the crime and the penalty.

In answer to this objection, let us read the law of proportion in the light of human procedure. If I understand it properly, it amounts to this—that a day's crime should be met by a day's punishment: that the man who does wrong on Monday should be punished on Tuesday, and restored to confidence and friendship on Wednesday. "Not exactly that," the objector replies; "but," he continues, "say that a day's crime should be met by a month's punishment, or a year's." Indeed! What is the proportion between one day and a month, or one day and a year? Does nothing depend on the *nature* of the crime? For example, a man picks a pocket: would the objector say that a month's imprisonment would be enough? Another man takes away a life: would the objector say that a year's punishment would suffice? But why should the one be punished a month and the other a year? It is urged

that the *nature* of the crime determines that. Indeed! After all, then, it is not a question of *time*, but a question of *turpitude*. In reality it would appear that the *time* in which a crime is committed has nothing to do with the question of punishment. Nor should it have anything. Imagine a criminal pleading that, as he took away a fellow-creature's life in a moment, he should be punished according to the *time* he occupied in the awful deed! Why, it requires less time to destroy a life than to break a house; but, on the principle of proportion (which proceeds entirely on the question of time), the burglar should undergo longer punishment than the murderer! What would be the *right* proportion of time between breaking a house and the length of punishment? I shall show presently that society knows nothing about such proportion—ignores it entirely—and would be speedily disorganised if it proceeded upon any such principle in the case of an impenitent felon.

Those of you who insist upon proportion, answer this inquiry: Thirty years ago a man forged your name for a thousand guineas; he did it in an hour; a few dashes of a practised pen, and the deed was done! That man never owned the act, never uttered a penitential word, was sent to prison for ten years, and now he is in society; have you forgiven him? have you restored him to your confidence? have you invited him to the society of your children? is he once more at your desk? You answer, *No*; but what becomes of your own argument founded on *proportion*? Remember the man was confined ten years for a deed done in an hour? Was not that enough? Think of an hour multiplying itself into ten years, and say whether you can reasonably demand *more*. But you say the man is *impenitent*; precisely so, and that is the very basis on which the Divine adjudication proceeds! You say that if the man had truly repented of his sin, and had brought evidences of his sincerity, you would have forgiven him; be it so; this is the Gospel itself, the very thing which your misjudged Creator does; for “if we *confess* our sins, He is faithful and just to *forgive* us our sins.” The sum of my answer is this, If a man continue to be *impenitent* respecting any crime, he is as guilty of that crime on the last day of his life as he was in the very hour of its accomplishment. Time has no influence upon his guilt. It is purely a question of the heart and life. And so long as he is impenitent he ought to be marked and avoided. Society does this; society punishes (more or less lightly, more or less directly) all impenitent offenders against its laws, and punishes them throughout their whole lifetime, which is as much of eternity as its retributive influence can encompass.

Look at this question of proportion in another light; a man who has maintained a good reputation for half a century as a pure, upright, noble man; who has figured on countless subscription-lists as a benefactor of the poor; whose name was the synonym of benevolence;—has been detected in the commission of a crime. That crime was being attempted secretly. The perpetrator little imagined that any eye was upon him. The fact is published, and how does society treat the tower which the man was fifty years in building? How? Why, society throws it down, and forgets half a century of goodness in one day's discovered villany! Where is the law of *proportion* in this case? Why not take off *one day* from the fifty years' reputation, and regard the crime as but a spot on the sun of a brilliant life? By so doing society would be rendered insecure, all guarantees of morality would be loosened, and character would be shaken at its foundations.

This argument of proportion is utterly fallacious. No crime is self-contained. All actions have influence. What is done in an hour may affect men

through all generations. Long after the pebble is at the bottom of the lake the circles multiply and expand on the surface.

A second objection will help us still farther to see the fallacy of the argument founded upon proportion. It is argued that as virtue is its own reward, and vice its own punishment, so the sinner is sufficiently punished while upon earth, and need not have hell superadded. I answer—if there is anything in this argument, it holds equally true of *heaven*, and therefore, as virtue is its own reward, man is sufficiently honoured here, and need not be called into heavenly felicity. By parity of reasoning this latter position is impregnable. I shall not, however, rest the argument on this obviously true position, but shall maintain *that punishment is not regenerative*. The whole issue may be staked upon that declaration. The objector makes his fatal mistake in imagining that punishment may *regenerate* the criminal. Many religious persons, too, err on this point. Hell itself, if it were allowed to be intermediate and not final, could not convert man to Christianity! It might terrify men—impose terrible restraints upon them—but as to changing the heart and bringing rebellion to its knees, it might be as powerless as a passing storm.

Take an instance; a felon has undergone a term of imprisonment, yet he may *leave* the prison as great a felon as he *entered* it. The mere fact of his having been in gaol for six months does not make him an honest man. The law could touch only his *body*, his *heart* all the while might be plotting further schemes of crime. Punishment in itself is not a regenerator. Nor does the objector himself think so. Would the objector admit such a felon into his house, or wish him to be the companion of his sons? Does not the objector himself feel unsafe in the presence of such a man? At this moment in one pocket you have money and in another you have a gold watch: now hear me.—*the person who is sitting next you is a ticket-of-leave man!* You start! Be calm, I pray you! Remember your own smooth-faced and amiable philosophy which teaches that vice is its own punishment, and therefore the man has been tormented, and remember that you insist on *proportion*, and that this man has been in the colony and has earned a fair reputation there! Still, one hand is on the money, and the other on the watch. Why, if punishment necessarily regenerates the heart, the man is as good as you are and as much to be trusted. Invite him home! Hold friendly intercourse with him upon colonial life! Don't punish the man *for ever*; where is the *proportion* between a day's crime and life-long infamy? *Where?* The objector denies the very creed he advocates! He would have God's *infinite holiness* do what his own *faded morality* cannot do! He would have the *Sun* overlook defects which his own *rushlight* brings into startling prominence! He would have a *King* embrace a filth from which a *pauper* would recoil. Remember that the question is one which appeals to your *moral sense*, not to your *philosophy*, not to your *benevolence*, but to your sense of right and wrong; and if *you*, whose moral faculty has been blunted and perverted, turn with horror from the idea of fraternising with an impenitent convict, how can He, whose purity is infinite and unchangeable, look with benignity on a man whose heart is full of uncleanness, whose lip is burning with blasphemy, and in whose hand is the rebel's weapon? "Yet saith the house of Israel, the way of the Lord is not equal!"

The objector fails to see that the argument which he founds upon vice being its own punishment is practically denied in all the penal arrangements of society. If vice is its own punishment why should the thief be imprisoned or the murderer executed? Why not leave each to the tormenting remorse

of his own reflections? Why add the punishment of the treadmill to the scorpion-thong of conscience? The fact is, that vice is its own punishment only to a very partial degree. By repetition of crime the conscience is hardened. The young thief trembles as he touches the lock at midnight, but the veteran burglar is as steady in the darkness as at noonday. The sinner, therefore, has merely to *repeat* his crimes in order to escape their punishment; for he who now blushes in anger may one day be calm in murder!

A third objection alleges that Almighty God should issue a universal amnesty; should throw open every prison-door in the universe; should say to devils, "You are *forgiven*," and to lost men, "Receive your *liberty*." This would be pronounced kind, benevolent, magnanimous! This, it is suggested, would be worthy of *God*. Think of it! Every devil liberated; every lost soul at liberty; the son of perdition mingling with the sons of God! Such is the picture, and it is more pictorial than philosophical. To the objection a twofold answer may be returned:—

1. *An amnesty could not work any moral change.* This is the forgotten point, or the point misunderstood. Suppose the monarch were to issue a universal amnesty, and that to-morrow every convict were unchained, every thief once more on the highway, every murderer again at large, every incendiary free; what then? Would the convict, the thief, the murderer, the incendiary, be good members of society? Would they throw off their *nature* in throwing off their prison garments? No, truly. The amnesty, instead of being a blessing, would be a curse; liberty would be turned into licentiousness; and virtue would be thrown down in the streets. If the insane idea of a universal amnesty were suggested, all virtuous England would protest against it; fathers and mothers would pray that the day of fulfilment might never dawn; such an amnesty would be like the lifting up of flood-gates that waters of destruction might overflow the land.

What, then, would God's amnesty do? Would a demon be less a demon on one side of a prison door than on the other? Does the *door* make the demon?

2. This leads me to repeat that *forgiveness requires the consent of two parties.* An enemy cannot be turned into a friend without the concurrence of the man himself. It seems easy to say, "I forgive you," but what does forgiveness amount to if the party addressed should be impenitent and obdurate? You may say, "I shall not do you any injury: I shall let you alone;" all that can be done is merely *negative*. Do you urge that Almighty God should do this? Be it so; to be *let alone* by God is to be orphaned; to be outside heaven is to be in hell; not to be within the brightness of His smile is to be quaking under the outer darkness of His frown!

Few things are more flippantly spoken about than *forgiveness*. It is thought that forgiveness is independent of repentance. You may pardon an offence against *yourslf*, but you cannot pardon an offence against *righteousness*. You may rise superior to the merely *personal* consideration, but if you trifle with the demands of morality your very forgiveness is a sin, and your magnanimity is a fraud.

It comes to this, then, that even God Himself cannot forgive a sinner apart from the sinner's own will. Is it anything merely *personal* that Almighty God denounces? Can the sinner do God any harm? Can the mightiest chief in all the armies of hell pluck one star from the sky, or keep back the light of the sun, or dry up the springs of water, or forbid the seasons to visit the earth, or reverse the succession of day and night? Is God alarmed for

His *physical* government? He? Why, He weigheth the mountains in scales, and the hills in a balance, and He taketh up isles as a very little thing? He? Why, He sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers before Him? By the glance of His eye He could wither the universe; by a word He could remand all beings into nonentity. Understand, then, that they are not offences against *power* which He remembers and punishes, but offences against *holiness*! He has to maintain the public virtue of the universe. He can smile at the hand which smites His throne, but not at the heart which rejects His law. That is a poor and mean idea of forgiveness which takes note of the *personal* element alone; and that alone is the true idea which goes back to great principles, and forgets the personal and perishing in the spiritual and everlasting.

For example: a child disobeys his parent by breaking open a door and intruding into a forbidden room. Is it the injury against the *door* which the parent feels so deeply, or the *disobedience* against his will? Does he dwell on the *physical* injury or on the *moral* offence? Were it merely a question of the door, the matter would be forgotten in a moment, or referred to with a smile; but as an infraction of parental authority, it wounds the heart and assails the foundations of domestic government. Even so, with infinite exaltation of meaning, is it with God. He looks at the *motive*. He judges only by the *spirit*. So that while He could despise the mightiest *physical* rebellion which Lucifer could lead, He could weep over a child's first lie, a heart's first sin!

The justice of the sentence of eternal punishment is most clearly apprehended when viewed in connexion with the *atonement*. Hell seems to me most just and necessary when I view the universe from the Saviour's Cross. In proportion as the heart realises the mystery of redeeming love does it rise in Godlike indignation against all sin. Did my Saviour suffer this? Did He leave the glories of the celestial state, and sojourn as a man upon the earth for man's sake? Did He become poorer than the wandering bird and the hunted fox that he might make man rich? Did He die that we might live? What is the meaning of this darkening sky? What of those opening graves? What of that bursting rock? Why that look of anguish past all utterance? Why that cry deeper than the wail of orphans or the shriek of those who have no helper? All this for man's sin! All this that man might be saved! What then shall be done with those who revile that cross, who count that blood unworthy, who care not for wounded side, who deafen themselves against that rending cry? *What?* They "shall go away into everlasting punishment." Is it not *right*? They "shall go away into everlasting punishment!" Does not conscience answer *Amen!* They have slighted all that God Himself could do for them: they have broken down the guardian wall of His love; they have leaped over the barriers which He erected for their safety: and to *what* have they leaped? To *what?*

EFFECTIVE PREACHING.—A religion without a Saviour is the temple without the Shekinah, and its worshippers will all desert it. Few men in the world have less pretensions as a preacher than myself; my voice, my look, my manner, all of a common kind; yet I thank God there is not a corner in our little church where you might not find a streaming eye and a burning heart. The reason is that I speak of Christ; and if there is not a charm in the name, there is in the train of fears, and hopes, and joys which it carries along with it. The people, they *must* listen.—*Cunningham.*

THE POWER OF THE GOSPEL.

That man had been living at the greatest distance from anything good. In his early days he had been left very much to himself, without anything like a religious education. When young, he entered the army; there evil propensities were indulged and strengthened. He became addicted to all kinds of vice, gave the reins to the worst passions of depraved nature; was a profane swearer, a constant Sabbath-breaker, a neglecter of all public worship, never attending the ministry of the Gospel: he became a scoffer at everything holy, gave swing to the most violent and ungovernable temper, and seemed to be going on with rapid strides towards final ruin. The appearance of such a man, very seriously listening to the ministry of Divine truth must have excited attention, and have called forth many remarks among the people. From that first time Thomas Law, for that was his name, became a constant hearer, and a truly improving hearer of the Gospel through all his future life. He was soon noticed by an eminent Christian in the congregation who was constantly on the watch for opportunities of doing good. He mentioned the case to Mr. Toller, at first with great surprise, and soon afterwards with grateful admiration of what God was doing for him. It was a most favourable circumstance in his state of mind that he was brought into the company of one of the most excellent, devoted, wise-hearted Christians then known in the place, who took a deep interest in his case, and became of great service to him in his subsequent course. But how comes this man at first to enter this sanctuary, and at length to discover this remarkable change? We will present the account in the words of the pastor, as it was given in the sermon preached years after, on the occasion of his death.

"I will state now the extraordinary means adopted by Divine grace, by which this vessel of wrath, apparently fitting fast for destruction, becomes a vessel of mercy, claimed and fitted for eternal glory. We have instances recorded both in Scripture and more modern history, of surprising and eminent conversions, brought about by extraordinary means; but then for the most part they have been extraordinary means, calculated and adapted to answer the purpose. The conversion of Peter's hearers on the day of Pentecost was a surprising conversion, but brought about by a most pungent, awakening, convincing address to them. The jailor's conversion was a remarkable one, but, so far as means went, brought about by the alarming providential event of an earthquake. Saul's conversion to Christianity was wonderful, but brought about by the miraculous appearance of Jesus Christ. So Colonel Gardiner's was a very remarkable conversion, but brought about by either a miraculous vision, or some vivid, awakening, heart-harrowing dream, which had all the appearance to him of a miraculous vision. But what appears to me to make the conversion of our friend the most extraordinary that I ever heard of in my life, is that the immediate original instrument had nothing extraordinary in it, but was merely a casual accidental thought, which came from nobody knew where, nor what cause, and might have passed through his mind, or a hundred minds, a hundred times without any effect at all. The substance of what I have heard him relate is this, that while at work at home in his loom, his wife on some common errand went into the town, and stayed longer than he expected or intended, upon which his passion rose to a most ungovernable height, and on her return he poured out upon her the most profane and abusive language. During the course of the same day, she had occasion to go out again, and again he thought she stayed too long, and he became greatly excited, working up himself to a most violent rage, ready to break out upon her most furiously on her return. And when he was in the height of this dreadful state of feeling, suddenly and powerfully the thought came across his mind, "Ah! you had more need to go on your knees and cry for mercy than swear at your wife." This came with the force of a cannon-ball, and its effect was so great and so sudden, that his passion fell at once, he received his wife with great mildness on her return, and was soon constrained indeed to go and cry for mercy.

After this he had a terrible heartrending view of his tremendous guilt and danger. He was filled with anguish, and went about seeking some light and guidance.

In this state of mind he attended the preaching of the Word, went from one place to another to see if he could hear anything that would meet his case, point out his sin, show the depravity of the heart, and discover a way of relief to his soul. It was under these circumstances that he was at length seen in this house of God; the subject suited his case. came home to his heart, and fixed him here for life. Most happily, in these circumstances, he happened to be noticed by, and to fall into the company of, a most wise, judicious, and serious friend, admirably qualified to converse with a person in this state of mind, who was one of the greatest ornaments of this church I ever knew, who might be said to be always upon the watch for souls, and has been an instructor and helper of many, and I believe was a great blessing to him. He mentioned him to me with tokens of surprise at first seeing him under this roof, and then with rejoicing astonishment at the great things the Lord seemed to be doing for him. After a time he was received with great satisfaction to the communion of the church; and from that time, during the subsequent twenty years of his life, he maintained a most consistent, honourable, exemplary course; attending under a ministry which he most highly prized he attained to great eminence in the Divine life. The pastor used to observe 'that it was one of the most remarkable and satisfactory cases of conversion he ever knew. The change was most decided; he was manifestly a new creature; old things have passed away; all things have become new.'

He became remarkable for the exercise of those very graces which were most opposed to the sins in which he had formerly indulged. There was a wonderful ardour and piety in his devotion; his whole heart seemed wrapped up in devotion when addressing the Divine Being himself, or joining with others; and there was a fixed and settled attention in hearing the Word, which would have the appearance of an affectation of sanctity to a stranger, but which to them that knew him appeared all reality. In connection with this, there appeared to me always uncommon attainments in the amiableness and excellency of the Christian spirit and temper. How did he use to pray and breathe after the mind that was in Christ, and dwell in prayer and conversation on the sweet and charming excellencies of the blessed Jesus, and long to transcribe and make them his own; and his attainments in His Spirit were of no common kind. His house, his heart, and his purse, might be said in a sense, to be the resort of the poor and needy. There was a mildness, and meekness, and candour about him truly exemplary; a harsh censure, an unjust reproach never issued from his lips. He was not one of those professing Christians that talk about Christ and His righteousness, and salvation by Him, but experimentally and practically make light of His spirit and precepts; but the Gospel seemed to go down to the bottom of his soul, and carry its salutary influence through all the branches of his character. He was perfectly fair and honourable in all his dealings, seeking not his own but the good of others; his supreme aim in this respect was to act upon the golden rule. In this view he had a good report of all men. One who had considerable dealings with him, and knew him well, said 'that he who knew him best would value him most.' With this devotional, amiable, and conscientious excellency was united all the depth of Christian humility. How deeply did he lament over former sins, and bitterly deplore the remains of sinful habits and unsubdued corruptions!—almost envying the piety of early Christians; and he would speak with uncommon earnestness of the importance of being truly religious betimes. And if there was a man that felt the necessity of a Redeemer, or that carried with him a constant sense of his obligations to Him, this was the man. 'He was one of the most eminent instances,' said the pastor, 'I ever knew of humility and holiness, grace and duty, dependance and practice—deep humble dependance connected, with the most earnest efforts, and aims to attain every branch of the Christian character, and to stand complete in all the will of God.'—*Facts &c., in the life of Toller.*

THE CHILD'S DEATH.

The physicians turn gravely and silently away from the couch of the sick child the three years babe, the pride and light and joy of that beautiful home. The quick eye of the youthful mother reads, in their sad faces, the sentence of death, and her white lips breathe the words which rend her heart with its first deep anguish, "*The child must die.*"

"Must die! it cannot, shall not be," cries the father, in his strong, rebellious agony; but the sentence stands unrevoked, "*The child must die.*" Servants, gliding with noiseless footsteps through the luxurious apartments, whisper sadly to one another, "*The child must die;*" and over telegraphic wires, to distant kindred, and through the busy streets, to those more near, speeds the woe-fraught message, "*The child must die.*"

Bowing, with veiled face, before the great white throne, the guardian angel hears the glad message, "*The child may die;* hasten to earth, and bear her ransomed spirit to its heavenly home." The angel swiftly wings his earthward flight, while the joyful tidings speed through heavens's bright courts, "*Our God in love hath granted that the child may die.*"

There is agony in the earthly mansion, for *the child is dead*. No light enters at the darkened windows; no footstep at the door, which bears the sable badge of death; none may intermeddle with the grief of those who wail over their first born, "*Our child is dead.*"

There is joy in heaven. In the glorious mansion which Jesus has prepared for infant souls, are glad welcomes for the new-arrived, and songs of praise to God, from youthful choirs, chanting the sweet refrain, "*The child is dead—is dead to earth—and liveth, liveth forevermore in heaven.*"

The mother looks not up to see that her treasure is in heaven, her heart is in the coffin of her babe, and all the cold clods of the valley lie upon it. But Jesus from his throne of light looks down upon her with divine mercy, and sends his Spirit to whisper in the secret chambers of her soul the effectual call of His sovereign grace. Yet she knows not that the Lord is in the "*still small voice,*" which comes in the calm watches of the night, when she weeps for her child, whispering in harmony with her grief, this heavenly message:

Earth's griefs are abiding; tears cease, but to flow;
Through heaven's bright portals no mourning can go;
Earth's flowers are fading; each rose has a thorn;
Flowers thornless, undying, heaven's bowers adorn;
Earth's hopes but allure, to deceive and betray;
Heaven's blessed fruitions forever will stay;
Earth's inhabitants groan and travail in pain;
Heaven's denizens rest, and the rest shall remain.

Yea, earth is accursed, sin-polluted, defiled;
But heaven is all holy—the home of thy child.
Weep not that she died, unscathed, undefiled,
And liveth in heaven, a sanctified child;
But weep for *thyself*, for thy sins unforgiven,
Which debar thee forever from her and from heaven.
Look up to thy God; trust the hand which hath slain;
Lay hold on the hopes which forever remain.

Now, the mother falls low upon her knees, and prays "*God be merciful to me a sinner,*" and again there is joy in heaven, that the child is dead, and that the mother is "*born again.*"

—*Congregationalist.*

HERBERT NEWBURY.

Fragments.

DESCENDING STEPS.—Bibles read without prayer; sermons heard without prayer; marriages contracted without prayer; journeys undertaken without prayer; residences chosen without prayer; friendships formed without prayer; the daily act of private prayer hurried over, or gone through without heart; these are the kind of downward steps by which many a Christian descends, to a condition of spiritual palsy, or reaches the point where God allows him to have a tremendous fall.—*Rev. C. Ryle.*

LIFE A BOOK.—Said a distinguished American statesman to a debating club of young men, "Life is a book of which we can have but one edition. As it is first prepared it must stand forever. Let each day's actions, as they add another page to the indestructible volume, be such as that we shall be willing to have an assembled world read it."

"Think of the *blood* of Jesus, and plead it; of the *yoke* of Jesus, and wear it; of the *example* of Jesus, and follow it; of the *love* of Jesus, and never be contented to live another day without feeling it."

The greatest sinner who trusts only in Christ's blood will assuredly be saved. The best man in the world who trusts in his own goodness will be lost. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. i. 15.)

IMPROVE THE TIME.—The lights of heaven do not shine for themselves, nor for the world of spirits, who need them not; but for man—for our pleasure and advantage. How ungrateful and inexcusable, then, are we, if when God has set up these lights for us to work by, we sleep or play, or in a manner trifle away the precious moments given us, and thus burn our Master's candles, but mind not our Master's work.

"How dangerous to defer those momentous reformations which conscience is solemnly preaching to the heart! If they are neglected the difficulty and indisposition are increasing every month. The mind is receding degree after degree from the warm and hopeful zone; till, at last, it will enter the *artic* circle, and become fixed in relentless and eternal ice."—*Foster.*

Every avenue of comfort and happiness is sometimes stopped in the believer's mind, that he may be brought to know more deeply this truth—"All my springs are in thee."

Trouble looks more terrible in the distance than when it is upon us. Clouds are never so black when near as they seem when far away.—*German of Zschokke.*

No man can go to heaven when he dies, who has not sent his heart thither while he lives. Our greatest hopes should be beyond the grave.

Let us aim in every sermon to please God, and profit our people; to do them good, rather than gain applause.—*Mason.*

No man is so insignificant as to be sure his example can do no hurt.—*Lord Clarendon.*

Happiness is a perfume that one cannot shed over another without a few drops falling on one's self.