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THE

CANADIAN INDEPENDENT.

VOL. X.

TORONTO, DECEMBER, 1863.

No. 6.

MISSIONARY DEPUTATIONS.

We are quite sure that a warm welcome awaits the brethren who are about to go forth, east and west, on the usual missionary tours. The christian affection which, as we know from experience, invariably marks the reception of the deputations, will, doubtless, be renewed this winter. This intercourse brings prominently forward one of the strong links of connection by which our churches, although existing separately, are yet a sisterhood. Great and common objects are prosecuted with united zeal and love. Exchange of pulpits and other marks of confidence cannot, from the distance which divides many of our churches, be very frequent among our ministers; but this loved work of zeal for souls brings out the feeling which flows in a deep current among us. It has occurred to us that a few thoughts bearing on the missionary meetings will not be out of place on the eve of another winter's campaign.

We are greatly pleased with the recognition of the missionary character of the churches which they present. To be missionary in spirit and action is essential to the vigor and life of a church. Without room for growth it must necessarily be a dwarfed and crippled form, encircled with bands of death that we see. Expansion is a mark of power: hence the living throb of the heart of Christianity indicates progress. To save the lost there are wrestlings, sufferings, sacrifices. Need we ask what has been the history of every living organization of Christians? Has it not been, like the Acts of the Apostles, full of missionary enterprise? A church may be sustained independently of means from without: its pastor may not be on the list of missionary agents supported in part by the missionary society; nevertheless the thought of work to be done for Christ and the world, quickens its sympathies and fires its heart. Among ourselves we were few, if any of our churches, have sprung full armed on the scene, like the fabled Minerva from the brain of Jupiter. The tenderness of infancy has required the fostering care of judicious nurture, even for our best and strongest churches. Nor should we deceive ourselves by carrying out too far the analogy drawn from the childhood and manhood of humanity to church existence. We must view the facts of each field of missionary labor, on every side: the same rules do not apply in all cases alike. Different countries have widely marked characteristics: missionary labor, while presenting many features in common, is also possessed of strong marks of distinction. England, Scotland, Ireland, do not present the same dead level of uniform experience to Congregational missionaries; nor do we believe that colonies, wide as the poles asunder, can be grouped under the same category. The Scottish Congregational Union, as a missionary society, has had

from the very dawn of its existence, stations in the Highlands and Islands, which are by no means deemed burdensome and to be cut off. Missionary work must be looked at in its specialities—for every field a judicious investigation, and an annual examination of its ways and means, of its hopes and fears, of its disappointments and successes. Even in the same land there may be towns and villages in close proximity or at great distance from each other, presenting aspects totally unlike—in the origin of population—pre-occupation by other denominations—prejudices or favorable impressions operating upon the work. Here, perhaps, members of other bodies may give support to a station in subscriptions liberally and constantly given: youder not one dollar from such sources may visit the treasury. Now, a favorable gale of popular favor may waft the vessel onward; and anon, opposition and adversities may cast it among the breakers. A generous aid, not blindly and indiscriminately given, but steadily and constantly afforded, where there is hope of final success, is, therefore, we conceive, the claim of weaker churches on the strong. Not to take advantage of a pauper's liberality, but to prosecute the same glorious work in the devotion of a due measure of consecrated means, blended with the gifts of those who, through the missionary society, lend a needed and a hearty coöperation.

The opportunity for the advocacy of the great principles of the missionary enterprise thus afforded is to be highly valued. It is a hopeful aspect of Canada that every denomination is alive on this point, missionary deputations and missionary meetings abound. Organizations also, of a catholic character, for missionary and benevolent objects, send out agents who perambulate the whole land, and are every where cordially received. Amid all this, we dare not and would not lag behind. The churches with which we homologate possess a missionary history which we must not willingly let die. Names of British and American Congregationalists beam with a glory in the annals of modern missionary work, second to none. The fire that has blazed on the altar must be kept burning. Fresh vigour is imparted by the reiteration of truth, and the education of new generations in the grand aggressive elements of that holy war which subdues the world by love. The great work of spreading the gospel throughout the whole earth, beginning at our own home, and in our own country, is steadily to be pursued. The greatest results will be gathered from appeals to deep heart-felt religious principle. A field of special interest is presented by these missionary meetings, when the deputations aim at the salvation of the unconverted portion of the audience, rather than to amuse and please.

The past has shown the utility of the missionary deputations in suggesting plans, stimulating efforts, and securing means to carry on the work. This kind of machinery has a direct tendency, when fairly wrought, to produce pecuniary results of a satisfactory character; and if we have not attained to that amount of liberality which is altogether satisfactory, the pressure of difficult times must be taken into account. Effort has been put forth to foster an independent spirit, and stimulate a liberal one, in these labours of love, when brethren, without personal charge to the society, leave home amid the inclemency of winter to visit the churches. If with all the toil, willingly and cheerfully endured, the gain has not been equal to the desires of some, what would it have been without any attempt to replenish the treasury? We are conscious that it is a mistake to give a secular and inordinate monetary aspect to this kind of missionary work, yet it must appear that giving to the Lord is a means of grace. "The collection" has a place among the charges

of a self-sacrificing and devoted Apostle. It is needful therefore to stir up to action whatever latent energy exists among us. The money power ought to be developed. Thoughtful laymen we judge, where they are connected with churches that remain supported in part by missionary funds, will enlarge the figure indicating their support of their pastor; and in the happy case of those independent of such aid, reflection on the aspect of missionary affairs should not terminate in a frigid opinion, but in a noble contribution, to enlarge the amount of the Canadian portion of our missionary funds. An appeal is needed to stimulate the zeal of some of our missionary churches, though we have somehow or other the feeling that others, to whom the lines have fallen in pleasant places, might find scope for an enlarged generosity towards our Canadian missionary work, which, if it is to be done with favour in God's sight, must be done heartily, joyously, prayerfully, liberally.

CHRISTIAN LIBERALITY.

We present to our readers the closing portion of the Inaugural Address of the Rev. E. Mellor, at the autumnal meeting of the Congregational Union of England and Wales, held at Liverpool in October. Our limited space prevents the publication of the whole address in our pages. The preceding portion is occupied chiefly with powerful thought on the necessity of our denomination attending to its *voice* and its *hand*, while that which we now insert is indicated by attention to its *purse*. He says—We come now in the last place and briefly to consider

OUR DENOMINATION IN RELATION TO ITS PURSE.

This, I am aware, is a most delicate topic, and one upon which men are usually sensitive in a high degree. But it is for this very reason that it ought to be touched frequently and with a firm hand. For the morbid shrinking with which men are afflicted when the obligations of wealth are expounded, is analogous to some physical disorders, which are more easily cured by shock than sympathy. The function of money in the active arrangements which God has made for the spread of his kingdom, is of incalculable importance. That he might have dispensed with it, and with the active agency of man, is not doubted. That he has chosen to call into service both the one and the other, shows the honour which he has put on man by making him a co-worker in the means and purposes of his grace.

We have spoken of Praise, and does not David say, "Daily shall He be praised?" We have spoken of Prayer, and does not David say, "Prayer also shall be made to Him continually?" We now speak of Wealth; and does not David say in the self-same breath, "To Him shall be given of the gold of Sheba?" These things are united in one sublime prophecy of the Messiah's sign; and "what God hath joined together, let no man put asunder." Let us, however, recognise with gratitude to God the illustrious examples of liberality which may be found in the denomination to which we belong. It is not our privilege to possess a long array of men who stand in the presence of earthly monarchs, whose breasts are besprinkled with the decorations of worldly honours; but we have men whose glory no earthly exaltation could enhance, and whose names will live as the very symbols of benevolence and unswerving charity, when men whose only greatness is in the accident of birth shall be forgotten. There is one honour brighter than gold, and more dazzling than the most lustrous diamond; and this is the possession of such men as, recognising their stewardship to God for all their wealth, use it wisely and on principle, for the diffusion of truth, righteousness and happiness on every hand. There is, perhaps, no section of the Church of Christ which is more signally favoured with men of this character than our own, and it is earnestly hoped that their example may infect as with a holy contagion many

others who have not awoke to the inflexible principle which shall guide the final adjudication of Heaven, "To whom much is given, of them shall much be required."

Nor must we overlook, in this testimony to some of our opulent members, the thousands among the comparatively poor, who, in proportion to their means, are not a whit behind them in their generosity. It requires but a slight knowledge of the financial history of our churches to show that there is a glorious nobility of heart among many of our operatives and struggling tradesmen; and no one can be acquainted with the sums which they have raised from time to time, without wondering upon what principles of domestic economy so much has been saved. Many are the sanctuaries in our land which have been reared almost exclusively by the self-denying liberality of men who were compelled to obey the call of the factory bell, and to earn their bread by the sweat of their brow. These, too, are amongst the obscure but real princes of the earth, for whom a day of heavenly coronation is reserved. Faithful here over a few things, they shall be rulers over many things. If this free-handed responsiveness to the claims of the Church and the age were only general in all Christian denominations, we should have heard for the last time of exhausted funds, and of meritorious societies drooping and dying for the lack of money. Every fresh plan which Christian love and prudence might desire, would find the open purse ready to its hand, as if it said, "Take without stint until the work is done."

But there are several circumstances which act like stones laid at the mouth of a well, preventing all access.

Is there not, for instance, a subtle, and perhaps unuttered impression, that our property is our own, and not God's? Do not some give of what they call their substance even to God himself, as if they would impress him with the thought that they would expect some striking recognition for thus presenting him with that to which he had no title? If creation constitute a title, then He has a title that will prove to be valid enough when man and his parliaments have passed away. He was once the only owner, and even now men are but tenants at will, who may receive not only notice of ejection, but ejection itself at any moment of the day or night. There once was a king, who, after giving with royal munificence, with no less humility than truth, could say, "Of Thine own have we given Thee." This simple sense of stewardship needs but to take possession of the Church of God, and one of the chiefest hindrances to the progress of the Gospel will have vanished like a wreath of morning mist. But how do matters stand? Men—yes, such as aspire to the designation of Christian, who resent appeals for their Saviour's cause, and dismiss them unhonoured altogether, or with a scant, grudging and sour response—will spend in a single night's entertainment to their friends more than they give to the cause of religion during a whole year. Social companies are doubtless right enough in their place, and cannot be wholly foregone without the risk of unsympathetic isolation and selfishness, but surely they ought to have some consistency with a man's whole life. And it is a sin of a dark and terrible hue, when men can spend lavishly on a feast, and turn their Saviour as a beggar away from the door. We envy not the man whose luxuries cost him more than his Lord. The only spirit which Christianity recognises, is that which gives the best to the Lord. Without the giving of the best, we should have had no Gospel. "God so loved the world that he gave his only-begotten son, that whosoever believeth in him might not perish, but have everlasting life." Heaven has given the best to earth; shall not earth return the best to Heaven? Let us take the words and bind them as a frontlet on our brows, "The best for the Lord." When Solomon built the temple, he never forgot the principle, amid the fragrance of the cedar-wood, and the flashing of the silver and the gold, and the subtle carving of cunning workmen, of "The best for the Lord." When the wise men came from the East to Jerusalem, to welcome the Saviour's advent, they brought "gold, frankincense and myrrh," to honor the principle of "The best for the Lord." When the woman broke the alabaster box of ointment, and poured it on His head, she showed her resolve to give "The best to the Lord." When Joseph of Arimathæa offered his new tomb,

in which never man lay, he felt that nothing would justify him in refusing "The best to the Lord." And let us be assured that when we are generous towards every other thing save the Gospel, and towards every other person but the Saviour who bought us with His blood, he will mark the indignity, as he says, "Ye brought that which was torn, and the lame, and the sick—thus ye brought an offering; should I accept this of your hand?"

Is there not, too, an unreasoning and irrational complaint against the multiplicity of claims which in these days solicit our help? We can conceive of two conditions in which such claims would be entirely abolished. The one would be realized in a state of actual and absolute barbarism, from which the very idea of improvement should be obliterated, in which there should be no more humanity than was just needful to preserve the race from extinction. Given such a state of things—a state of nakedness that requires no covering, of ignorance that could not even dream of knowledge, of debasement which had never heard of anything higher than its own sensuality, and the very name of claims would be unintelligible.

The other condition is exactly the reverse of this, and will be realized when the last traces of ignorance, and sorrow, and sin have vanished from the earth; when there shall be no Lazarus at the gate of Dives, no outcasts to be gathered in, no orphans to be pitied and cherished, and there shall be nothing to hurt or destroy in all God's holy mountain. But between these two poles of the world's life, the Egypt of darkness and desolation, and the promised land towards which God is leading our race through a long and eventful pilgrimage, we must prepare ourselves for claims more numerous and more varied than we have met with hitherto. And these claims are not merely human in their aspect. All true claims have their roots and grounds in heaven. The claim of the virtuous poor upon the help of the rich is Divine; that of the insane upon the pity and guardianship of the sane is Divine. And what among the numerous claims now pressing their suit for our generous help do we think ought to be discountenanced and repulsed? Where shall the process of elimination begin? The world needs the Bible; shall we refuse to give another farthing for its circulation? It needs missionaries to expound and enforce its truths; shall we cancel our subscription to the society which sends them? Sabbath schools present their annual solicitations; shall we turn to them a deaf ear? Let us take the list of all the agencies now in operation for the physical, intellectual, social and spiritual regeneration of man, with a view of reducing it within a less formidable compass, and we are greatly mistaken if each society in turn would not be able to plead for continuance with most effective eloquence. It may be the case that some of these organizations might be spared if there were more individual activity, but we doubt whether such as would advocate their extinction would be the parties to help towards their substitution by personal toil. My brethren, we sometimes speak of the glory of England. But in what does that glory consist? In its commerce filling all seas, in its invincible armies, or its equally invincible fleet, in its well-ordained form of government, or the enterprise of its sons? We are insensible to the value of none of these; but, so long as the world is groaning under its sins and woes, the glory of England will be that, with a prompt and tender heart, and with a hand never slack nor heavy, it multiplies agencies which aim at the removal of everything that keeps man back from the purity and blessedness of God. A higher glory still it will have achieved, when these agencies shall have attained their end, and when they shall exist no more, because needed no more. So many claims! what means the phrase but so many endeavours and enterprises towards accomplishing the prayer, "Thy will be done?" And when we are weary of working for the kingdom, and of contributing towards its advent, let us drop the petition from our supplications, for no man can sincerely pray for that to which he refuses both money and labour.

Again; is there not too much of a relative and deferential liberality—a liberality, I mean, which takes its cue and measure from our neighbour? This, we are aware, may operate in two ways, and may stimulate some to a higher generosity than they would exhibit if left to their own unbiassed decision. But for

once that it thus improves the exchequer, it impoverishes it a hundred times. It is difficult to see on what principle this relative graduation of our benevolence can be defended. We are forbidden to measure our morality by that of our friend and neighbour. Before we determine the degree of sobriety we mean to observe, we do not first ascertain how much wine he drinks each day; nor do we think it right to regulate our honesty or truthfulness by his, modestly resolving to be a little more under the mark than he, lest we should be supposed guilty of presumption. And if benevolence be, in a world like this, as binding an obligation as justice—so binding indeed that he that shutteth up his bowels of compassion against his brother hath not the love of God—whence have we received the authority to restrict its outflow by considerations of a purely relative and conventional character? There is a weak and ensnaring fear on the part of too many, to confront fairly their individual obligation in the presence of a conscience that derives its illumination from heaven. And yet in giving, as in every other thing, to our Master we stand or fall; and the only conduct which becomes us as men of intelligence and piety is that which in the sight of our God and Saviour honestly and courageously takes full account of our means, and then, examining the claims of each appeal as it comes, allots to it its due share. If the light of that judgment which we are so soon to face were only seen to rest, as it does indeed rest, on all the paths and purposes of our life, upon our givings and receivings, a wonderful impulse would be given to our beneficence. The liberality of many would be increased a hundredfold. The plea, "I cannot afford," which, by its flippant and audacious trifling with the truth, has astonished both heaven and earth, would not be heard once where now it is heard but too often. We have no faith of ever seeing the finances of our various institutions rising into a position of unfluctuating prosperity, until an enlightened conscience is made the chancellor of a man's exchequer. He will see to it that nothing enters there, any more than into heaven, that defileth; and he will see to it that nothing remains there which has a mission elsewhere. He will often dole out with a firm hand large sums, which will make a heinous selfishness whisper that he is too lavish; and to all timid counsels, come they from what quarter soever, he will have but one answer—"I must give as God has prospered me; not more, lest I should be dishonest to man; not less, lest I should be dishonest to God." When this becomes the case, we shall have seen the last of that curious and obstructive class of men who, with a vexatious eye for faults, have never yet seen the society or project which has been deemed worthy of their liberality. Whatever plan of usefulness is framed is wrong in its principle, or in its details, or in its originators, or in its supporters, or in its mode of working, or in the time of its formation. And as such persons will not devise any scheme of their own which is likely to secure the approval of any second man of ordinary sagacity, their generosity is doomed to incessant disappointment. My brethren, truth demands that we tear the mask from the face of this evil spirit. It is not generosity, but covetousness, which is idolatry, and which can have no part in the kingdom of heaven.

May the Lord pour out upon this assembly, and on all the churches here represented, the spirit of consecration, which is the spirit of Christ. Without this, in vain will be our polity, and in vain will be our creed. With this, we are ready, God keeping us, for all that the age demands at our hands. May the Holy Spirit bless us with the true anointing, the anointing which gives light to the eye and love to the heart. May we feel and speak as if we saw ourselves encompassed with a great cloud of witnesses, among whom are the spirits of the just made perfect, an innumerable company of angels, Jesus the mediator of the new covenant, and God the judge of all. May we abide together for a season, in peace and joy, and with hearts strengthened by communion with each other and with our Saviour. And when we part from each other, may we go to our various scenes of labour, impelled by this one purpose, at once a necessity and a privilege, "I must work the works of Him that sent me while it is day; for the night cometh, when no man can work."

THE FRENCH CANADIAN MISSIONARY SOCIETY.

This institution, though *unsectarian* in its constitution and management, and receiving support from many sections of the Christian Church, is mainly sustained by the Canada Presbyterian and Congregational Churches. Its operations for the last twenty-five years are somewhat extensively known, but there are large numbers in this Province and in the father-land, who know but little of its achievements, and the gracious tokens which God has given to encourage the hearts of his believing people in their efforts to evangelize the French-Canadian Roman Catholics.

Under these circumstances its avowed friends should bestir themselves to diffuse information, and to awaken a deeper sympathy, more earnest prayer, and enlarged liberality, to carry on this great mission. It is true that most of the Presbyterian churches in Canada take up an annual collection on its behalf, and the same practice has been recommended to the Congregational churches, although not generally adopted. For both these instances more might be done in this way; but as many, doubtless, prefer the adoption of the *subscription list*, we trust this will be vigorously supported, and that the treasury will be speedily and amply replenished. Christians of all evangelical denominations may here find scope for their sympathies and active benevolence, but as some of these have missions of their own, and may be compelled to divide their support, we hope that those who have no such plea, and who wish to maintain the catholic character of this important society, will endeavour to organize associations throughout the country; co-operate with the general agent in his efforts to awaken public attention to its claims, and evince greater zeal to raise it still higher in the estimation of the wise and good.

Most encouraging has been the work of the Society. It certainly has not been a failure. Its *known* results call for devout gratitude, and should stimulate the prayers, the faith, and the hope of all who wish well to the French-Canadian population. More than fifteen hundred children and youths have been educated in the Pointe aux Trembles Institutes; and when we consider the character and tendency of this education, especially its religious feature, this of itself is highly encouraging. Fully four thousand youths and adults have renounced Romanism through the instrumentality of this Society. Many have experienced spiritual blessings, and there is reason to expect still greater results.

Numerous facts are at hand to demonstrate the utility of this mission. Many are now employed as catechists, colporteurs, and missionaries, who were formerly pupils in these schools. Some of its scholars are now preparing for the work of the ministry, while others are engaged in this great work. During the past year twenty-nine young persons were brought under the saving power of the Gospel, and have been received into Christian fellowship; and there are others in whose hearts the Spirit of God has been working, from whom we expect similar results.

As our time will not allow further details at present, we trust the statement now given will be kindly received by the readers of this magazine, and that they will do their utmost to encourage the agents of this Society, both here and in Britain.

Prescott, Nov. 11, 1863.

J. T. B.

Trans-Atlantic Retrospect.

The Autumnal Meeting of the CONGREGATIONAL UNION of England and Wales, held in Liverpool on the 13th of October, and three following days, was marked in a high degree by a spirit of unity, earnestness, and devotion to principles. The subjects which principally engaged the attention of the meeting were Lay Agency, British Missions, and Trust Deeds. The former is evidently the question of the day, both in England and this country—how best to employ the laymen of the churches who have the ability and the will to do good; how best to supplement the labours of pastors, by carrying the word of God into neighbourhoods where it is inadvisable to form churches and to place a minister. The remarks of Mr. Morley on this subject were worthy of serious notice.

“He had been struck with the rapid extension of the Primitive Methodist Society—a body which was doing a vast amount of good throughout the country, and there was one fact with respect to it which showed the importance to it of lay agency. Although the body numbered 6,000 preaching stations, there were only 800 ministers. Now he had observed that in a very large number of Independent churches the ministers were in circumstances of deep depression. Pastors were anxious to remove, and the people were often as anxious to get them away. There was no cohesion between the members and minister. What was needed was that they should be brought more frequently into loving co-operation with one another. A minister in the North of England had told him that out of 350 members belonging to his church, there were not more than fifty doing active work for the Lord. Surely that was a wrong state of things, and doubtless if it could be remedied the progress of the church would be much more rapid.”

There is no reason that lay agency should not be employed among us in a far larger degree than it has hitherto been; our system is expansive enough to embrace it in its widest operations. Among all denominations, and not less in the Episcopalian than others, there is a growing conviction that it is the duty of all Christians of both sexes to join in the work of the Lord, and that it is one great duty of pastors to see that the members of their churches are thus employed; an idle church is an anomaly, it is worse, it is a sin, it is treason against the Lord and Master, and we rejoice in the proofs that the churches are alive to their duty in this matter; it is a greater earnest of the spread of the gospel than millions of dollars contributed year by year to send out missionaries, or to scatter the Bible over the land. When every member of every church, or even the bulk of them, are heartily at work for the Lord, then, and not until then may we expect such an outpouring of success as shall indicate the dawn of the latter day glory.

The meeting on Congregational principles was a noble one; we do not remember to have read any speeches on the subject which more completely commanded our approval; although the speakers were all hearty in their adherence to Congregationalism, yet it was in submission to the word of God and to Christ—no exalting the system at the expense of the truth, no blind unreasoning adhesion to it because it was Congregationalism, as Dr. Vaughan well said:—

“You have heard a great deal this evening about our principles, and a stranger might suppose that we were in danger of attaching undue importance to them. Now I do not mean to say that there is no danger of that kind, but I do mean to say that there is not another denomination in Christendom so free from that weakness. You will hear a great deal more in our pulpits against trusting in

church polity or anything short of Christ than you will hear about Congregationalism. We are ready, indeed, to confess that in the hands of men that are not wise and good it may become the most repulsive thing in Christendom. But let it be in the hands of sober and wise men, and we fear nothing. Now, we have no faith at all in the infallibility of Popes or of the Church they are supposed to represent, or of an English Parliament, or of any sort of church that that Parliament can create. Nor have we any faith in the infallibility of John Wesley, or Dr. Owen, or John Howe. We never say that a thing must be right because Dr. Owen or John Howe said it. We retain our own manhood in the presence of all who have gone before us, and we follow them but as far as they follow Christ. We say you may take our polity and form of worship, and be most jealous for the upholding of it, and not be a bit of a Christian after all; or, on the other hand, you may reject our polity and yet be a very good Christian. Surely, then, we can hardly be charged with attaching a superstitious value to outward organisations."

The resolution to which he spoke was a very appropriate one in these times. It said—

"That this meeting would be deeply concerned that while the Churches of the Congregational order hold the complete sufficiency of the Sacred Scriptures, and advocate unrestricted liberty of conscience, they should retain a warm unabated attachment to the peculiar truths of Christianity, and cultivate the spirit of fervent devotion, in order to secure more of that heavenly influence of the Holy Ghost, without which all human endeavours to extend vital religion would be vain."

The Rev. J. Baldwin Brown also delivered a very eloquent speech to the following resolution :

"That while cultivating a true and expansive charity towards all the followers of the Saviour of every denomination, this meeting is convinced that the relation of Independency to other forms of Church polity is such as to give peculiar value to the enunciation of its distinctive principles with a view to counteract abounding errors, and to diffuse Evangelical truth."

We can only give his concluding words, which are as follows :

"Our place, as I have said, is in the van, and the vanguard is not as the main body of the host. We have fought in the van for ages. There is hardly a great question affecting the liberties and the progress of mankind on which the Independents have not been the first to feel and to speak the truth. We are not ashamed of our principles. We are not ashamed of our ancestry. We number among our forefathers some of earth's purest and noblest spirits, men in every age who, rather than bow the knee to Baal, have taken joyfully spoiling, bonds, and death. And we know whom we have believed. We know that the archetype of our divine principles is on high; and we know that, few as we may seem on earth in comparison with the multitudes which attach themselves to more pompous and portly churches, our place will not be a mean one, nor will our company be small in that great day of revelation when those who have won in all ages the great victory of faith shall pass up, when the battle is ended, to lay their spoils at the feet of the Great Captain, and receive from his hand their crowns."

At the meeting on British Missions, the Chairman, Samuel Morley, Esq., in his opening address, dwelt upon the spiritual destitution of England, and the adaptation of their system to exalt the masses of the people. He said truly,

"The only condition was personal, living sympathy with the people. The great problem was how to get to those classes, and that problem had yet to be solved. As yet they were only on the threshold of this great work, and he was thankful to find other sections of the Christian church were awakening to their duty in the matter, for there was no time to descend to personal differences in the face of so great a work yet to be accomplished. He was at the same time very jealous

that their own body should take a fair share of the toil. The true test of a church ought to be the work which it did."

At this meeting, one of those liberal offers which we are accustomed to hear of almost every session was made by Mr. H. O. Wills, of Bristol, to contribute £300 to the funds of the Society if nine other gentlemen would do the same. We observed that three other names were mentioned as having responded to this offer, but it was not stated if the whole amount was made up.

One of the most important papers read at the meeting was by Mr. Morley, on Chapel Trust Deeds, their character, custody, and influence upon the life of the body. The paper was evidently most carefully prepared, and is deserving of close attention in this country as well as in England. It is of the last importance that the trust deed of a chapel should be carefully drawn, and not encumbered with any proviso which may be a drag upon the life of the church. In the matter of trustees, more than one of our churches are in the anomalous position of having trustees who have for years ceased to be members of the church, and who may be actually hostile to it, yet who cannot be removed but by an application to Chancery, a proceeding in no way desirable. It is as easy to make provision for this when drawing up a deed, as it is difficult to remedy it subsequently. It is also important that proper care should be given to the custody of the deeds. We have an impression that as little real care is taken of them here as was found in some of the English chapels. On the one point of the stringency of the trust deeds, we so fully agree with Mr. Morley that we quote his own words :

"1. In many of them I have found introduced provisions which are quite irreconcilable with our most cherished principles. Thus I have myself seen a deed within the last six months, in which the power of appointing the minister to a chapel was vested not in the church-members or spiritual persons as we are accustomed to consider them, but in the seat-holders; a money payment entitling them to this privilege. Not unfrequently the appointment is in the trustees, who thus supersede the functions of the Church. 2. In many of them there is much that is unnecessary. Thus I remember a deed in which a clause was inserted prescribing where and by whom the key of the building should be kept, a detail which might surely have been left to the church and its officers. With all deference for some of our existing models, I venture to submit whether it is necessary that the exact mode of appropriation of the pew-rents, the service of occasional ministers, &c., should be the subject of clauses, and whether these and similar subjects may not be covered by the general phrase, "according to the usages, &c." without further definition. 3. I shall, I think, carry with me the sympathies of this assembly in expressing gratification that it is ceasing to be a custom among us to prescribe that the minister shall, when called upon, be required to declare *in writing* his adherence to certain "doctrines and order," a provision which needlessly exposes him to disrespect and annoyance. 4. I venture to add that it is my earnest desire that it should be very carefully considered whether it is wise and right to render so prominent in our trust deeds our practice of "pædobaptism," in the presence of a very wide-spread, and as I hope, increasing desire to combine the two sections into which Congregationalists are divided. The controversy is one which is bequeathed to us with historical bitterness, and in relation to it differences have been exaggerated. When we insert in our legal instruments the phrase "being pædobaptists," we are not only preventing at the present time the admission on equal terms of our brethren who are Baptists; but what to my mind is far more grievous, we are binding our successors never to welcome them on such terms, "at all times for ever hereafter." It may be that the Baptists will not come—that they will persist in being separate—but why should we render it impossible, whatever may happen, that they should on equal

terms be received. If controversies similar in importance to this are to be treated in this way, I can see no end to the difficulties with which we shall be embarrassed. I should greatly prefer that the clause on the subject of baptism should provide for the right to practise within the chapel the baptism of infants by sprinkling, which clause would effectually guard against the alienation of the property by over zealous and unscrupulous Baptists, and leave it open to include besides any other mode or subjects as may be thought expedient."

His concluding remarks on the difference between endowment and personal effort are cogent and weighty. He said—

"Property to be devoted to religious uses cannot in my judgment be better invested than by an expenditure in the lifetime of its possessor. Invest it in any common earthly security, and "moth and rust will corrupt, and thieves break through and steal." But give it for God at once, without reserve, that it may do his work and receive his blessing, and under the very eyes of the giver it will kindle as hallowed fire to consume the evil; or secretly and silently spread itself as streams of living water to make "the desert rejoice and blossom as the rose." Our strength is not in the number and value of our parchments, or the extent of the property which they describe, but in the truth that abides, and the holy life that glows in the hearts and minds of our renewed and instructed people. Unless the influence of property is jealously watched and restricted, it will be our weakness and may prove even our ruin. The desire ought not to be for more endowments, but for more consecrated personal activity; *i. e.*, for more holy and divine life. The warning voices that come to us from older and more richly endowed communities, tell of worldliness, strife, and corruption with which we fear they have become inextricably entangled, and should make us watchful lest we should be overtaken by similar evils, and thankful, if, as a religious community, we have "neither poverty nor riches," and are without bonds and burdens free to serve Christ.

The notice of this meeting has extended to a length which does not permit us to mention in detail other subjects of interest. It may suffice to say that a paper was read on "The Introduction of Ministers to Churches," by Dr. Spence, valuable in itself, and the occasion of an animated discussion on that important subject; also on "The Pastor's Retiring Fund;" and on "Denominational Resources." Those of our readers who would like to read these essays will no doubt find them in the Year Book, when published. The meeting was in every respect a great success, its tone was admirable, its enunciation of our distinctive principles clear and unmistakable, while a deep-rooted spirit of fealty to the truth and genuine catholicity appeared to pervade the meeting from first to last.

Official.

RECEIPTS FOR CONGREGATIONAL COLLEGE, FOR NOV., 1863.

Toronto, Second Church, on account	\$25 37
Garafraxa, per Rev. R. Brown	5 00
Stratford, per Rev. J. Durrant.....	9 00
Franklin, C. E., per Rev. H. Lancashire.....	2 00
Vankleek Hill, per Rev. R. Lewis, jun.	12 00
Sheffield, N. B., per Rev. R. Wilson	11 00
Newmarket, per Rev. E. Barker, on account	15 11
Manilla, per Rev. D. McGregor	16 15
Markham and Stouffville, per Rev. W. H. Aliworth	29 00

Nov. 28, 1863.

F. H. MARLING, *Sec.*

"STRONG DRINK IS RAGING!"

The following resolution, passed by the Congregational Union, at its last annual meeting, and already published, in connection with several others on the subject of Temperance, in the July number of this magazine, is reproduced, in order that brethren may remember and redeem their "pledge":

Resolved, That the ministers are again requested to preach on *Temperance*, on the Sabbath next preceding the 25th December."

It is earnestly hoped that not only the *ministers*, but the *people* also, will preach on the subject, at the season referred to. The banishing from our tables and sideboards of the tempting wine, and the respectful but decided refusal to partake of it when offered, will be a sermon that will be remembered, and reflected on, long after the discourse from the pulpit has been forgotten! Let every one, then, and especially every professing Christian, weigh well his responsibility in the sight of God, in this respect, and pause before "putting the bottle to his neighbour's lips," or even to his own.

JOHN WOOD,

Brautford, Nov. 27, 1863.

Sec. Treas. Cong. Union of Canada

WESTERN DISTRICT MISSIONARY MEETINGS, 1864.

The following is the programme of arrangements for the above District:—

Hamilton	Jan. 11.....	Messrs. Ebbs, Robinson, Lightbody, McGill.
Barton	" 12.....	" Ebbs, Robinson, Lightbody.
Guelph	" 13.....	" Ebbs, Robinson, Lightbody, Armour.
Garafraxa	" 14.....	" Ebbs, Robinson, Lightbody.
Luther	" 14.....	" Armour, J. Brown.
Eramosa	" 15.....	" Ebbs, Robinson, Lightbody, Armour.
Paris	" 18.....	" Robinson, Pullar, Lightbody, Snider.
London	" 19.....	" Robinson, Durrant, Lightbody, Pullar.
Southwold.....	" 20.....	" Robinson, Durrant, Lightbody, Pullar.
Thamesville ...	" 21.....	" Pullar, Smith.
Bothwell or Dresden	" 22.....	" Pullar, Smith.
Brautford	Feb. 8.....	" Lightbody, R. Hay, Ebbs, Watson.
Scotland	" 9.....	{ Meeting of Western Association to supply the rest of the week.
"	" 10.....	" " " "
Kelvin	" 10.....	" " " "
New Durham ..	" 11.....	" " " "
Burford	" 11.....	" " " "
Norwichville	" 12.....	" " " "
Stratford	" 15.....	Messrs. J. Brown, W. Hay, Clarke.
Listowel	" 16.....	" J. Brown, W. Hay, Day.
Molesworth	" 17.....	" J. Brown, W. Hay, Day.
Howick	" 18.....	" J. Brown, McGregor, W. Hay.
Turnberry	" 19.....	" J. Brown, McGregor, W. Hay.
Watford	" 15.....	{ " R. Hay (to preach at Warwick on the 14th), Lightbody, R. Brown.
Warwick	" 16.....	" R. Hay, Lightbody, R. Brown.
Plympton	" 17.....	" R. Hay, Lightbody, R. Brown.
Bosanquet.....	" 18.....	" R. Hay, R. Brown.
Forest	" 18.....	" Lightbody, McCallum.
Sarnia	" 19.....	" R. Hay, R. Brown, McCallum.

It is hoped that the brethren will, as usual, either personally or by exchange of pulpits, urge the claims of the Home Mission enterprise upon their people at each preaching station, on the Sabbath before the meeting is held. It is also particularly requested that all possible publicity be given to the above appointments, and that the work of collecting be attended to in good season, so that full financial returns may be made up at the close of the annual meeting.

Guelph, Nov. 24, 1863.

WM. F. CLARKE,
Sec. W. D. L. C.

Correspondence.

COLLEGE REMOVAL.

GUELPH, Nov. 24, 1863.

MR. EDITOR,—“Occupying a stand-point of *my* own, but” without “declining all controversy,” I wish to say, in reference to a communication which appeared in your last issue on this subject—

1. What is chiefly complained of is the want of such due notice of so important a motion, as would have secured full discussion and deliberate action. I *was* present at the Hamilt'on meeting, but nothing of the sort was openly mooted, and “I certainly did not hear gossip.”

2. The forbearance of the “sixty Montreal subscribers,” in not voting, is duly appreciated; but it has no bearing whatever on the point at issue, that being, as I have stated, the want of proper notice of motion.

3. A very large portion of “the discussion in June” seems to have strangely escaped being “noticed.” Most assuredly there *were* “unfavorable comparisons” and “depreciatory allegations” indulged in, whoever may have failed to “hear” or “notice” them. Nor were they of the nature of “gossip,” but public “utterances in debate.” In thus speaking, I do not at all question the statement of your correspondent as to his “honest convictions.” Convictions may be thoroughly honest, but at the same time thoroughly incorrect. Certainly it was the chief plea of which I made use, in urging a year's delay, that the removal decided on in Montreal, for such reasons as were mainly dwelt upon, would throw the Montreal and Toronto brethren into invidious relations toward each other. The result has been as I feared; and our action, instead of alluring toward us the brethren who have stood aloof so long, has tended to repel them the more. I must dissent from the statement that “the churches in Toronto, with their respective pastors, are loved and honored, as they ought to be.” The treatment which the fraternal and eminently proper “circular” of the First church, respecting the constitution of the Union, received from the body at large, was anything but indicative of love and honour. A general, hearty, kind response from the churches and pastors belonging to the Union, would, I firmly believe, have done much to win them to our fellowship. “We are verily guilty concerning our” brethren; we have acted too much in that spirit of mistaken independency which says, “If you don't choose to join us, we can do without you.” I sympathise, perhaps, as little as any one with the peculiar views of the First church, Toronto, in reference to the constitution of the Union, and have more frankly debated the points at issue than any other member of the Union; but I am satisfied a more practical and kindly demonstration of brotherly love,

would neither have been ill-bestowed, nor shown in vain. "Open rebuke is better than *secret* love."

4. Doubtless other things beside the necessity of consulting the Colonial Missionary Society, would have "occurred" to brethren, had time for calm reflection been given. If there be any force in this allusion, it only adds weight to the arguments in favor of twelve months' notice of motion. For myself, I candidly own I was inclined to look favorably upon the proposal when it was first made, though all along I deprecated the hot haste with which the thing was driven through. Further thought and consultation have greatly modified my views; and I believe they would have modified the views of others, who, as I think, committed themselves too rashly to a measure which I fear they will live to rue.

5. The whole business affords an illustration of the way in which a few leading spirits, having pretty thoroughly canvassed a measure themselves, fall into the innocent mistake of supposing that no one out of their circle, either needs or desires opportunity to give it special consideration. It is thus democracies glide by insensible degrees into oligarchies. "Eternal vigilance is the price of liberty."
W. F. C.

News of the Churches.

BOND-STREET CONGREGATIONAL CHURCH, TORONTO. DEDICATORY SERVICES.

The new church edifice on Bond-street, erected by the church under the pastorate of the Rev. F. H. Marling, is rapidly approaching completion, and will be opened for divine worship (D.V.) on Sabbath, December 13th, when the Rev. Dr. Daggett, of Canandaigua, New York State, is expected to preach in the morning and evening, and Rev. J. B. Howard (Wesleyan) in the afternoon.

On the following Sabbath, the 20th, these services will be continued, Rev. Dr. Burns preaching in the morning, Rev. T. S. Ellerby in the afternoon, and Dr. Caldicott in the evening.

The Ladies will hold a Sale in the school-room on Tuesday, the 15th, and a public Social Meeting will be held on Tuesday the 22nd.

We but express the heartfelt desire of the esteemed pastor and people, who are now preparing to remove to their new and beautiful house of prayer, when we say, that the prayers (and the presence, if possible) of friends from a distance would be highly valued on this occasion.

SALE OF THE CONGREGATIONAL CHAPEL, SIMCOE.

GUELPH, Nov. 24, 1863.

MR. EDITOR,—I beg to send you the subjoined item, clipped from a Simcoe paper, for the "News of the Churches" department of the forthcoming number of our magazine. It is not an encouraging item, but a faithful history of that "variety of causes" which, though "superfluous to recount" in a secular journal, would be eminently proper in the denominational organ, and could not fail to minister valuable instruction and warning.

My chief object in sending the clipping for publication, is to call the attention of the body in general to the proposed alienation of denominational property and funds, which, it seems to me, no "legal forms," however "strictly preserved," can render valid. I have drawn the attention of the Secretary of the Union to the matter in a private note, and now put it where the eye of the entire body will fall upon it.

I am yours, very truly,

WM. F. CLARKE.

SALE OF THE CONGREGATIONAL CHAPEL.—On Saturday last the above chapel was sold, according to previous announcement in this paper. The Congregational interest in Simcoe, from a variety of causes, which it would be superfluous to recount, has long been in a state of declension, and the Church wisely determined to dispose of the Church property before it went into hopeless ruin. Legal advice was had, and the legal forms strictly preserved, and the property was purchased by the Methodist New Connexion Society of this town, for six hundred and fifty dollars. It is the intention of the members of the Congregational Church to divide the proceeds of the sale between the Tract Society, the Bible Society, and the various Protestant Sabbath Schools of the town. Next season the building is to be thoroughly repaired, and we trust that for many years it will remain a house of prayer.

REV. W. H. ALLWORTH'S ADDRESS.

The following is an abridgment of the Address to the Students, at the opening service of the Congregational College, held in the Second Church, Richmond-street, Oct. 7th.

It is presumed by us that you were Christian men before you were encouraged to pursue studies for the Christian ministry, but to a Christian there may be danger even in such pursuits. Familiarity with sacred subjects may gradually weaken our reverence for them—imperceptibly our religious exercises may grow cold and perfunctory. You need only to be reminded of this, to see how needful it is that you should be incessantly watchful over the state of your hearts before God, lest you satisfy yourselves with the form and letter of devotion, long after the life and spirit are departed from it.

Much of your comfort, and more of your success, will depend on the reality of your communion with God. This will be the secret of your power. Divine intercourse enlists divine aid. * * * Those who have real fellowship with God will be animated with divine strength, and find divine consolations.

In respect to your studies, remember what Paul says: "This one thing I do." Let there be a unity of aim. Your studies may be various; let your aims be one. Do not forget the end for which you give yourselves to the work of the Christian ministry, nor confound means with it. Very many of the mistakes of this present life arise from confounding means and ends, or in forgetting the end and pursuing the means for its own sake. Such a mistake in the ministry is a grievous one; hence keep definitely before your mind that for which you study, and for which you intend to labour.

Need I remind you that the object for which a student in divinity labours is not *that he may have a respectable calling?* That may be a collateral advantage if he be a successful student, but cannot be the end.

Neither is it an end *that he may obtain a living.* He must, however, live if he would work; hence there is a danger of confounding that important means with the end, while really it is only subsidiary to it. In Old Testament

times it was looked upon as the mark of a degraded condition for one to desire the priest's office for a morsel of bread. Yet the living is no unimportant consideration in connexion with preaching the gospel. Much of a minister's comfort and usefulness may be impeded or promoted by such a measure of temporal things as shall place him above anxiety, or leave him a prey to it. So much has this been felt to be the case, that in some churches the minister's charge or benefice has been termed a "living." Phraseology of such questionable correctness, however, is not in use among us, because we know that a pastoral charge and a living are not synonymous—the former may not afford more than a moiety of the latter. While then you may wisely enough bestow a thought sometimes on the living (because you must live if you labour), yet this is not the end for which you enter the ministry. Do not be over anxious about it. "Consider the lilies of the field."

Applause from men is not an end. A desire for it may easily insinuate itself into the heart of one preparing for the ministry. * * * It may get to be a ruling passion. Then what a poor, despicable thing that has become, which should have been the honoured servant of Jehovah! A man labouring and striving for popularity, seeking the praise of men rather than the praise of God, aiming to dazzle rather than instruct, should never prostitute the pulpit to his vain purposes; let him seek some other sphere in which to compass his little ends in a manner less dishonouring to God.

Preaching itself is not an end. It is indeed an important means. No theological student should be indifferent as to whether he make an acceptable preacher or no. He should bend all his energies to this object, and make all his studies subserve it, ever remembering that the great end to which his life is to be devoted is the salvation of men—"the bringing many sons to glory"—the building up of the church of Christ. Let every student for the ministry keep it before him, that whatever he may fit himself to secure,—respectability, applause, or wealth, he will fail of his legitimate object if he be not spiritually and intellectually qualified to lead sinners to Christ, and saints to glory.

Be it then your determination, that whatever you engage in shall be means to this end, and that whatever will directly or indirectly subserve this grand purpose, shall not be undervalued. * * * Eschew the notion of seeking high attainment merely for emolument, or in order that you may secure the best places. Ordinarily, a man may be expected to secure a place somewhat proportioned to his ability; but it must be remembered that we in Canada have a wide field, with not much choice of charges. Most of our fields require, in no ordinary degree, self-denying labour and love to Christ on the part of the minister. An easy field, with a tractable people, and an ample salary, where a large harvest of souls may be gathered, may be naturally enough the object of hope to the student for the ministry. He may occasionally treat his imagination to such a sphere; but let him be assured the whole thing is utopian, and exists no where else but in his imagination. We have no such fields in Canada. Our congregations are for the most part scattered over a great space, and made up of people trained under varied influences, and gathered from different countries; some never accustomed to support religious institutions, some indisposed to do so, while others, who formerly belonged to large congregations in older countries, find it hard to adapt themselves to the style of things required in the smaller churches of Canada.

Moderate, dear young friends, your expectations of everything but the

labour; expect plenty of that! Make up your minds cheerfully to enter any field which the Lord may open to you; there is not much choice. But in every field there will be found something to compensate for the toil, and in every heart that is engaged from love to Christ will be found more than enough to countervail the anxiety. During your studies do not set your heart too strongly on any particular kind of field. "Mind not high things, but condescend to men of low estate." You are training to be missionaries, and must be willing to take any part of the work which the Lord assigns to you, the rough or the smooth—to occupy any place He may appoint to you, the highest or the lowest. * * * It would be well for those preparing for the ministry to take something more than an occasional glance at the field they will be called to occupy, that there be no disappointment when their term of study ceases.

Let me remind my young brethren that though the field presents a rural, and in many cases, a rough aspect, it does not follow that the people forming the congregations in such spheres will necessarily be ignorant, or disposed to be as easily satisfied as many a congregation in the rural parts of England, who have been born and brought up under the circumstances in which they are found. In Canada, for the most part, our congregations are formed of men who have lived in other spheres, and listened to many of the best preachers in the cities of England, Scotland, Ireland, and the United States. Men who are able to discriminate, and prepared to institute comparisons; if they can dispense with the polish, must have thought and instruction, or they will not be satisfied. * * * Labour, then, to be thorough students, that you may fully meet the exigencies of your future position. Think not that if you are to occupy a rural sphere, and preach in some country village with out-stations in a new settlement, that it does not matter about qualifications—that it is lost labour to seek a deep acquaintance with the doctrines of Christianity and correct methods of scriptural exegesis. Do not suppose that learning and study are wasted, if they are not to be employed on metropolitan audiences and refined society. Many of the occupants of our new settlements think for themselves, and know how to appreciate thought in others. * * * In rural districts much abatement is necessarily made in the demand for outward polish, because there are circumstances in which it is impossible to secure it. In external appearance it is scarcely possible to maintain the neatness and order so common and so easily kept up in the town. Travelling through dust or mud, and taking charge of your horse, will sadly interfere with that nice regard to mien which is the natural attendant of education and refinement. This applies to other professions in rural districts of Canada; but we are not to infer that because they will excuse the soiled or dusty coat, they are indifferent about a defective education. * * * Is it ever supposed that in the attainment of a lower standard of medical proficiency, a country practitioner will be likely to succeed? In consideration of his sphere of practice, is his curriculum lowered, or his license more easily obtained? No; it is wisely thought that it requires as much study to qualify for forming a correct diagnosis, as much skill to amputate a limb, or reduce a dislocation, or subdue a fever, in a country patient, as it would in similar cases in the city. So sin is as inveterate, infidelity as wily and deceitful, and the human heart as sealed against the truth, in the humbler fields of ministerial labour, as in the more polished spheres of refined society. Be assured, then, that it is necessary, whatever your field of labour, to go into it with a mind thoroughly qualified and furnished for the work. * * *

Let me say here a few words about habits of study. Guard against listless habits. One hour well occupied and improved is better than three spent carelessly, book in hand, with thoughts wandering on other things. Do not grudge time for recreation; and when you do unbend, do it thoroughly—let such seasons be real relaxation. In order that you may redeem time for this, work while you do work. Let your seasons of study be seasons of thought. A very little experience will teach a man how easy it is to read on a subject and never think of it—to be occupied in thought on one subject, while the eye is passing over another. This habit may be soon contracted, but not soon broken up. Much watchfulness is required in the study of metaphysical subjects, or careless habits will be formed.

No small point is attained when a man has learned to *think*. All are not independent thinkers. Some who enter the ministry after having studied for it, do little more than retail the thoughts of others. It is important to acquire the habit of thinking for ourselves. * * * We do not mean by this that valuable thoughts are to be despised because we are not the authors of them, or that we are always to be affecting originality—striking out new and strange paths on every subject. We may think independently, and yet adhere to a predecessor's views and adopt them. There is a peculiar advantage to be obtained in thinking out a subject for ourselves; it enables us to discuss it, and descant on it, with confidence and fearlessness such as they cannot feel who have accustomed themselves to echoing the thoughts of others. There is, moreover, a pleasure in giving utterance to our own thoughts, not felt in repeating what we have not closely reflected on. * * *

Let me remind the student of the importance of "kind nature's sweet restorer, balmy sleep." We do not believe in "midnight oil," the opinions of wise men to the contrary notwithstanding. Ordinarily, if you would secure a clear head during the day, you must give yourselves your regular hours of repose through the night. Some may be able to abridge the hours of slumber very much, and yet experience no evil consequences; but allow me to say that they who can do so are very few, and can form no proper example for ordinary men. * * * The habit of retiring at a regular hour, and getting up when you have had sleep enough, will secure more health, better eyesight, clearer and more profitable hours of study. Do not think any of these items of advantage are trifles; much of your future comfort and success depends upon them. The only circumstances under which there appears to be wisdom in early rising, are those in which it has been preceded by early retiring. Sleep is as necessary to health as food: if either must be abridged, the student will do better to do so in regard to the latter. Our Lord's example, when he was engaged in the active duties of *healing, teaching, and travelling* from place to place, and yet getting up before day to redeem time for prayer, could scarcely be intended to apply to men of sedentary life, whose engagements are reading and study. * * *

Let me, before I close, express a thought or two respecting some of the doctrines which will be brought under your notice. We have every confidence in your honored tutor, and doubt not that in pursuing your studies under his guidance you will come to correct results.

May I be pardoned if I warn you against a popular and fashionable theology, which is sometimes imbibed before it is suspected? It is not the less dangerous because it is negative in its character. I refer to that method of teaching which holds up Christ as an example, and ignores him as a sacrifice.

There are three ways in which this is being done. The first is by denying the atonement and vicarious offering of Christ. This is not only the most honorable, but the least dangerous method of attack. Open assault affords opportunity for defence, and commonly finds champions ready to assume it. * * * The second method of treating the doctrine in question to which we allude, is by saying nothing about it. This course seldom alarms its friends—at least not for a time. The doctrine is dropped, and suspicion is lulled by a great deal of talk about Christ in all his relations to us, except that of a sacrifice for our sins. * * * There is yet another and more subtle way of treating the subject. This is done by employing orthodox phraseology, talking about atonement, the blood of Christ, his sacrifice, &c., while his example is made the emphatic thing—taking care so to explain the orthodox phrases, that they be not understood in any such sense as old-fashioned divines explained them. Such will tell us that the sacrifice of Christ was a grand proof of God's love—as indeed it was—but they keep out of sight that it was intended to satisfy his justice. These will tell us that the vicarious sufferings of Christ can be illustrated by the mother suffering for her child when it is first launched into this earthly life, or when she subsequently suffers nights of pain and wearisomeness watching its sick couch, or by the various ways among mankind in which one is called to suffer for another's benefit.

We do not hesitate to say that this method of teaching is likely more effectually to lead from the truth, than by denying the atonement altogether. *Such views of the doctrines of Christ are not those of the Apostles or the early Church.* It does not present Christ's death as a satisfaction for sin, hence it is not the view of atonement taken by the Reformers, or as explained by Ridgely, Charnock and others. If such views as these were only taught in a corner by some obscure individual, it would not be worth while to mention them here; but when we know their advocates have pulpit power and influence, the public ear, and the public eye, through which to disseminate these errors, it becomes us to raise a voice of warning. Many see no cause for alarm in this matter; but remember, the danger is not in what is seen, but in what is not seen.

Let me again urge upon you to cultivate a sincere, deep and earnest piety, since without it you will be powerless. There may be mental force, but there will be a sad want of unction; there may be philosophical correctness, but no moving emotions.

Let me further add, during your course of studies (afterwards if you will) be moderate in your expectations from men. Expect great things from God. You can scarcely expect too much from God, if you ask him, or expect too little from man. God is a fountain—men are broken cisterns. Let your dependence be on God, and may he give you strength for all your duties, and adapt you to all the positions you may be called to fill, and fit you daily to be as polished shafts in his quiver to do his work, and as chosen servants to build up his churches.

Use sin as it will use you; spare it not, for it will not spare you: it is your murderer, and the murderer of the world. Use it, therefore, as a murderer should be used. Kill it, before it kills you.—*Baxter.*

In the face of the sun you may see God's beauty; in the fire you may feel his heat warming; in the water his gentleness to refresh you; it is the dew of heaven that makes your field give you bread.

EARTHLY CARE, A HEAVENLY DISCIPLINE.

BY MRS. HARRIET BEECHER STOWE.

Why should these cares my heart divide,
 If Thou, indeed, hast set me free?
 Why am I thus, if thou hast died—
 If thou hast died to ransom me?

Nothing is more frequently felt and spoken of, as an hindrance to the inward life of devotion, than the "cares of life;" and even upon the showing of our Lord himself, the cares of the world are the *thorns* that choke the word, and it becometh unfruitful.

And yet if this is a necessary and inevitable result of worldly care, why does the providence of God so order things that they form so large and unavoidable a part of every human experience? Why is the physical system of man arranged with such daily, *out-recurring* wants? Why does his nature, in its full development, tend to that state of society, in which wants multiply, and the business of supply becomes more complicated, and requiring constantly more thought and attention, and bringing the outward and seen into a state of constant friction and pressure on the inner and spiritual? It is true that some claim that the thousand wants of advanced civilization are not from God, but among the many inventions which man has sought out. But they are from God, and of his ordering and arranging, as much as the blossoms and fruit which each kind of seed produces; and as the plant is arranged by God to produce first the rudimental leaves, then stalk, bud, blossom, and fruit, and all are his creation, so the human spirit, as it unfolds in society, produces first the rude and simple wants of life, and gradually and necessarily expands into the variety, and bloom, and complexity of civilization and refinement; and the thousand wants which this state induces in the human being, are as truly from God as the first simple cravings for food, and drink, and shelter.

Why, then, has God arranged an outward system to be a constant diversion from the inward—a weight on its wheels—a burden on its wings—and then commanded a strict and rigid inwardness and spirituality?—why placed us where the things that are seen and temporal, must unavoidably have so much of our thoughts, and time, and care, and yet said to us, "set your affections on things above, not on things on the earth," "Love not the world, neither the things in the world?" And why does one of our brightest examples of Christian experience, as it should be, say, "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal?"

The Bible tells us that our whole existence here is a disciplinary one; that this whole physical system, by which our spirit is linked with all the joys and sorrows, hopes and fears, and wants which form a part of it, is designed as an education to fit the soul for its immortality; hence as worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it, which converts it from an enemy of spirituality into a means of grace and spiritual advancement.

Why, then, do we so often hear the lamentation, "It seems to me as if I could advance to the higher stages of Christian life, if it were not for the pressure of my business and the multitude of my worldly cares?" Is it not God, O Christian! who, in ordering thy lot, has laid these cares upon thee, and who still holds them about thee, and permits no escape from them? and

as his great undivided object is thy spiritual improvement, is there not some misapprehension or wrong use of these cares, if they do not tend to advance it? Is it not even as if a scholar should say, I could advance in science were it not for all the time and care which lessons, and books, and lectures require?

How, then, shall earthly care become heavenly discipline? How shall the position of the weight be altered so as to press the spirit upwards to God, instead of downward and away? How shall the pillar of cloud which rises between us and him, become one of fire, to reflect upon us constantly the light of his countenance, and to guide us over the sands of life's desert?

It appears to us that the great radical difficulty lies in a wrong belief. There is not a genuine and real belief of the presence and agency of God in the minor events and details of life, which is necessary to change them from secular cares into spiritual blessings.

It is true there is much loose talk about an overruling Providence; and yet, if fairly stated, the belief of a great many Christians might thus be expressed: God has organized and set in operation certain general laws of matter and mind, which work out the particular results of life, and over these laws he exercises a general supervision and care, so that all the great affairs of the world are carried on after the counsel of his own will: and in a certain general sense, all things are working together for good to those that love God. But when some simple-minded, child-like Christian really proceeds to refer all the smaller events of life to God's immediate care and agency, there is a smile of incredulity—and it is thought that the good brother displays more Christian feeling than sound philosophy.

But as life for every individual is made up of fractions and minute atoms—as those things, which go to affect habits and character, are small and hourly recurring, it comes to pass, that a belief in Providence so very wide and general is altogether inefficient for consecrating and rendering sacred the great body of what comes in contact with the mind in the experience of life. Only once in years does the Christian with this kind of belief, hear the voice of the Lord God speaking to him. When the hand of death is laid on his child, or the bolt strikes down the brother by his side; *then*, indeed, he feels that God is drawing near; he listens humbly for the inward voice that shall explain the meaning and need of this discipline. When by some unforeseen occurrence the whole of his earthly property is swept away,—he becomes a poor man. This event, in his eyes, assumes sufficient magnitude to have come from God, and to have a design and meaning; but when smaller comforts are removed, smaller losses are encountered, and the petty every-day vexations and annoyances of life press about him; he recognises no God, and hears no voice, and sees no design. Hence John Newton says, “Many Christians who bear the loss of a child or the destruction of all their property with the most heroic Christian fortitude, are entirely vanquished and overcome by the breaking of a dish, or the blunders of a servant, and show so unchristian a spirit, that we cannot but wonder at them.”

So when the breath of slander, or the pressure of human injustice comes so heavily on a man, as really to threaten loss of character, and destruction of his temporal interests; he seems forced to recognise the hand and voice of God through the veil of human agencies, and in time-honoured words to say—

When men of spite against me join,
They are the *sword*, the hand is thine.

But the smaller injustice, and fault-finding, which meets every one more or less in the daily intercourse of life,—the overheard remark, the implied

censure, too petty, perhaps, to be even spoken of,—these daily recurring sources of disquietude and unhappiness are not referred to God's providence nor considered as a part of his probation and discipline. Those thousand vexations which come upon us through the unreasonableness, the carelessness, the various constitutional failings or ill adaptedness of others to our peculiarities of character, form a very large item of the disquietudes of life, and yet how very few look beyond the human agent and feel these are trials coming from God! Yet it is true, in many cases, that these so-called minor vexations form the greater part, and, in many cases, the only discipline of *life*; and to those that do not view them as ordered individually by God, and coming upon them by specified design, "their affliction really cometh of the dust, and their trouble springs out of the ground," it is sanctified and relieved by no divine presence and aid, but borne along, and in a mere human spirit, and by mere human reliances, it acts on the mind as a constant diversion and hindrance, instead of a moral discipline.

Hence, too, comes a coldness and generality and wandering of mind in prayer,—the things that are on the heart, that are distracting the mind, that have filled the heart so full that there is no room for anything else, are all too small and undignified to come within the pale of a prayer; and so, with a wandering mind and a distracted heart, the Christian offers up his prayer for things which he thinks he *ought* to want, and makes no mention of those which he *does want*. He prays that God would pour out his Spirit on the heathen, and convert the world, and build up his kingdom everywhere, when perhaps a whole set of little anxieties, and wants, and vexations are so distracting his thoughts, that he hardly knows what he has been saying. A faithless servant is wasting his property, a careless or blundering workman has spoiled a lot of goods, a child is vexatious or unruly, a friend has made promises and failed to keep them, an acquaintance has made unjust or satirical remarks, some new furniture has been damaged or ruined by carelessness in the household,—but all this trouble forms no subject-matter for prayer, though there it is, all the while lying like lead on the heart, and keeping it down so that it has no power to expand and take in anything else. But were God in Christ known and regarded as the soul's familiar friend,—were every trouble of the heart as it rises breathed into His bosom,—were it felt that there is not one of the smallest of life's troubles that has not been permitted by him, and permitted for specific good purpose to the soul, how much more heart-work would there be in prayer,—how constant, how daily might it become, how it might settle and clear the atmosphere of the soul, how it might so dispose and lay away many anxieties which now take up their place there, that there might be *room* for the higher themes and considerations of religion.

Many sensitive and fastidious natures are worn away by the constant friction of what are called *little troubles*. Without any great affliction, they feel that all the flower and sweetness of their life is faded; their eye grows dim, their cheek careworn, and their spirit loses hope and elasticity, and becomes bowed with premature age, and, in the midst of tangible and physical comfort, they are restless and unhappy. The constant under-current of little cares and vexations which is slowly wearing out the finer springs of life is seen by no one, seldom do they speak of these things to their nearest friends. Yet were there a friend of a spirit so discerning as to feel and sympathize in all these things, how much of this repressed electric restlessness would pass off through such a sympathizing mind.

Yet among human friends this is all but impossible, for minds are so diverse that what is a trial and a care to one, is a matter of sport and amusement to another; and all the inner world breathed into a human ear, only excites a surprised or contemptuous pity. To whom, then, shall the soul turn?—who will feel *that* to be affliction which each spirit feels to be so? If the soul shut itself within itself it becomes morbid—the fine chords of the mind and nerves by constant wear become jarring and discordant; hence fretfulness, discontent, and habitual irritability, stealing over the sincere Christian.

But to the Christian who really believes in the agency of God in the smallest events of life, that confides in his love and makes his sympathy his refuge, the thousand minute cares and perplexities of life become each one a fine affiliating bond between the soul and its God. God and Christ is known, not by abstract definition, and by high-raised conceptions of the soul's aspiring hours, but known as a man knoweth his friend—he is known by the hourly wants he supplies—known by every care with which he momentarily sympathises, every apprehension which he relieves, every temptation which he enables us to surmount. We learn to know God as the infant child learns to know its mother and its father, by all the helplessness and all the dependence which are incident to this commencement of our moral existence—and as we go on thus year by year, and find in every changing situation, in every reverse, in every trouble, from the lightest sorrow to those which wring our soul from its depths, that he is equally present, and that his gracious aid is equally adequate, our faith seems gradually almost to change to sight; and God's existence, his love and care, seem to us more real than any other source of reliance, and multiplied cares and trials are only new avenues of acquaintance between us and heaven.

Suppose in some bright vision unfolding to our view, in tranquil evening or solemn midnight, the glorified form of some departed friend should appear to us with the announcement, "This year is to be to you one of especial probation and discipline, with reference to perfecting you for a heavenly state. Weigh well and consider every incident of your daily life, for not one shall fall out by accident, but each one is to be a finished and indispensable link in a bright chain that is to draw you upward to the skies."

With what new eyes should we now look on our daily lot, and if we found in it not a single change—the same old cares, the same perplexities, the same uninteresting drudgeries still—with what new meaning would every new incident be invested, and with what other and sublimer spirit could we meet them. Yet if announced by one rising from the dead with the visible glory of a spiritual world, this truth could be asserted no more clearly and distinctly than Jesus Christ has stated it already. Not a sparrow falleth to the ground without our Father—not one of them is forgotten by him—and we are of more value than many sparrows—yea, even the hairs of our head are all numbered. Not till belief in these declarations in their most literal sense, becomes the calm and settled habit of the soul, is life ever redeemed from drudgery and dreary emptiness, and made full of interest, meaning, and divine significance. Not till then do its grovelling wants, its wearing cares, its stinging vexations, become to us ministering spirits—each one, by a silent but certain agency, fitting us for a higher perfect sphere.

The only way to find comfort in an earthly thing is to surrender it, in a faithful carelessness, into the hands of God.—*Bishop Hall.*

THE LITERARY CHARACTER OF THE BIBLE.

Remembering, then, that the Bible contains no ornamental passages, nothing for mere display—that its steadfast purpose is “Glory to God in the highest,” and the truest blessedness of man—I repeat, that the Bible abounds in passages of the purest beauty and stateliest grandeur, all the grander and all the more beautiful because they are casual and unsought. The fire that flashes from the iron hoof of the Tartar steed as he scours the midnight path is grander than the artificial fireworks; for it is the casual effect of speed and power. The clang of ocean as he booms his billows on the rock, and the echoing caves give chorus is more soul filling and sublime than all the music of the orchestra; for it is the music of that main so mighty that there is a grandeur in all it does, in its sleep a melody, and in its march a stately calm. And in the bow which paints the melting cloud there is a beauty which the stained glass or gorgeous drapery emulates in vain; for it is the glory which gilds beneficence, the brightness which bespeaks a double boon, the flush which cannot but come forth when both the sun and shower are there. The style of Scripture has also this glory. It has the gracefulness of a high utility; it has the majesty of intrinsic power; it has the charm of its own sanctity; it never labours, it never stirs, but, instinct with great realities, and bent on blessed ends, has all the translucent beauty and unstudied power which you might expect from its lofty object and all-wise Author.—*Dr. James Hamilton.*

HOW THE FATHER RECEIVED HIS PRODIGAL SON.

When he was yet a great way off, it is said, his father saw him. How did that happen? I knew a sailor's widow who had parted with her husband after some brief, bright days of marriage. He went to sea and never came back; his ship, probably foundering with all her crew, was never, never more heard of. When the time expired for her return, but no ship came, this woman would repair to a rocky headland, and, looking out, watch every sail on the wide ocean in the hope, as some ever and anon made for the harbour, that each was his—bringing the lost one home. And at night, on her lone bed, she used to lie awake, listening to the footsteps of belated travellers, fancying that she recognized his step—but only, as the sound passed her door, to weep over her disappointment; and long after hope had died in the breasts of others, on rocky cliff or lonely bed she waited his coming who never came home.

Such love I can fancy, often led this father's steps to some rising ground, where, others knowing his purpose but appearing not to notice him, he repaired, and, with a heart yearning for his son, turned his eyes in the direction the prodigal went off, hoping to see him return. One day when on his watch-post, he descries a new object in the distance. He watches it. It moves; it advances; it is not a beast, prowling lion, or hungry wolf; it is a man; it may be his son. His heart beats quick. One long, earnest, steadfast gaze, and, joy of joys, happy hour, often prayed for and come at last, the keen eye of love recognizes it—it is the prodigal come back! Painfully, for he was footsore and weary; slowly, for he bent under a load of guilt; sadly, for the scene around reminded him of departed joys and blighted innocence, his mother mouldering in the grave, and his father with grey hairs he had almost, perhaps, brought down to his; tremblingly, for he was in doubt of his reception—with head hung down, and slow, halting, hesitating step, the prodigal comes on. Like one agitated by contending emotions, uncertain how to act—with what measure of indulgence to temper severity, does the father wait his son's approach? No. He does not stand on his dignity; nor say, Let him make the first advances, and ask forgiveness. His one thought is, this is my son, my poor son; his one feeling a gush of love; his only impulse to throw his arms around his child, and clasp him to a bosom that has never ceased to love and hope for his return. As soon therefore, as the wanderer is recognized, on flying feet the old man runs to meet him; and ere the son has time to speak a word, the father has him in his arms,

presses him to his bosom, and, covering his cheek with passionate kisses, lifts up his voice and weeps for joy.

And this is God! the God whom we preach, as he is drawn by the hand and seen in the face of Him whom he sent to seek and save us, to bring us back, to open a way to reconciliation—the God whose Spirit inspires us with our first feeble desires to return—the God who, unwilling that any should perish, invites and waits our coming. “Therefore,” like that father, often looking out for his son, “will the Lord wait, that he may be gracious unto you, and therefore,” as was fulfilled by Jesus on his cross, “will he be exalted, that he may have mercy upon you. Blessed are all they that wait for him: the people shall dwell in Zion; thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.”—*Good Words*.

SELECT SENTENCES.

HEARERS are of four sorts: the sponge, which swallows up every thing; the funnel which allows that to escape at one end which it receives at the other; the filter, which allows the liquor to escape and retains the dregs; the sieve, which rejects the chaff and retains nothing but the wheat.—*Jewish Proverbs*.

—“A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from a wicked world, will never distinguish him from a perishing world.”—*Howe*.

If the world can move us from our religion, it may be sure of this—we shall do the world but little good.—*Leifchild*.

Great crimes ruin comparatively few. It is the little meannesses, selfishnesses, and impurities, that do the work of death on most men; and these things march not to the sound of fife or drum. They steal with muffled tread, as the foe steals on the sleeping sentinel.

FRUGALITY is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last is bestow-

ing them to the benefit of others having need. The first without the last begins covetousness; the last without the first begins prodigality. Both make an excellent temper. Happy the place where they are found!—*Penn*.

Philip Henry notes in his diary, the saying of a pious hearer of his own, which deeply affected him. “I find it easier,” said the good man, “to go six miles to hear a sermon, than to spend one quarter of an hour in meditating and praying over it in secret, as I should when I come home.”

As echo answers to voice; true prayer answers to promise.

AFFLICTIONS. — Afflictions serve to quicken our pace in the way to our rest. It were well if more love would prevail with us, and that we were rather drawn to heaven than driven. But seeing our hearts are so bad, that mercy will not do it, it is better to be put on with the sharpest scourge that loiter, like the foolish virgins, till the door is shut.

No end, however good, can justify means which indicate want of faith in the promises of God.

NO REPENTANCE—NO PEACE.

Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear the great clock strike unless they live very near it? But when the work of the day is over, and the roar of business has passed away—when men have gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How the clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He drowns and silences its voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it

or not. The day will come when its voice will sound in his ears, and pierce him like a sword. The time will come when he must retire from the world, and lie down on a sick bed, or, otherwise look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart, and, if he has not repented, will bring wretchedness and misery to his soul. Oh, no! write it down in the tablets of your heart—without repentance, no peace.—*J. C. Ryle.*

THE STRANGE WOMAN'S HOUSE.

There is no vice like licentiousness to delude with the most fascinating proffers of delight, and fulfil the promise with the most loathsome experience. All vices at the beginning are silver-tongued, but none so impassioned as this. All vices in the end cheat their dupes, but none with such overwhelming disaster as licentiousness. I shall describe by an allegory its specious seductions, its plausible promises, its apparent innocence, its delusive safety, its deceptive joys—their change, their sting, their flight, their misery, and the victim's ruin.

Her HOUSE has been cunningly planned by an EVIL ARCHITECT to attract and please the attention. It stands in a vast garden full of enchanting objects; it shines in glowing colours, and seems full of peace and full of pleasure. All the signs are of unbounded enjoyment—safe, if not innocent. Though every beam is rotten, and the house is the house of death, and in it are all the vicissitudes of infernal misery, yet to the young it appears a palace of delight. They will not believe that death can lurk behind so brilliant a fabric. Those who are within look out and pine to return; and those who are without look in and pine to enter. Such is the mastery of deluding sin.

That part of the garden which borders on the highway of innocence is carefully planted. There is not a poison-weed, nor thorn, nor thistle there. Ten thousand flowers bloom, and waft a thousand odours. A victim cautiously inspects it; but it has been too carefully patterned upon innocence to be easily detected. This outer garden is innocent—innocence is the lure to wile you from the path into her ground—innocence is the bait of that trap by which she has secured all her victims. At the gate stands a comely porter, saying blandly, "Whoso is simple, let him turn in hitner." Will the youth enter? Will he seek her house? To himself he says, "I will enter only to see the garden—its fruits, its flowers, its birds, its arbours, its warbling fountains!" He is resolved in virtue. He seeks wisdom, not pleasure! Dupe! you are deceived already; and this is your first lesson of wisdom. He passes, and the porter leers behind him! He is within an enchanter's garden! Can he not now return if he wishes?—he will not wish to return until it is too late. He ranges the outer garden near to the highway, thinking as he walks, "How foolishly have I been alarmed at pious lies about this beautiful place! I heard it was Hell: I find it is Paradise!"

Emboldened by the innocency of his first steps, he explores the garden further from the road. The flowers grow richer; their odours exhilarate; the very fruit breathes perfume like flowers; and birds seem intoxicated with delight among the fragrant shrubs and loaded trees. Soft and silvery music steals along the air. "Are angels singing? Oh! fool that I was to fear this place; it is all the heaven I need! Ridiculous priest, to tell me that death was here, where all is beauty, fragrance, and melody! Surely death never lurked in so gorgeous apparel as this! Death is grim and hideous!" He has come near to the strange woman's HOUSE. If it was beautiful from afar, it is celestial now; for his eyes are bewitched with magic. When our passions enchant us, how beautiful is the way to death! In every window are sights of pleasure; from every opening issue sounds of joy—the lute, the harp, bounding feet, and echoing laughter. Nymphs have desecrated this pilgrim of temptation; they smile and beckon. Where are his resolutions now? This is the virtuous youth who came to observe. He has already seen too much; but he will see more; he will taste, feel, regret, weep, wail, &c. The most beautiful nymph that ever eye rested on approaches with decent guise and modest gestures to give him hospitable welcome. For a moment he recalls his home, his mother, his sister-circle; but they seem far away, dim, powerless.

Into his ear the beautiful herald pours the sweetest sounds of love. "You are welcome here, and worthy. You have early wisdom to break the bounds of superstition, and to seek these grounds where summer never ceases, and sorrow never comes. Hail! and welcome to the house of pleasure." There seemed to be a response to these words. The house, the trees, and the very air seemed to echo, "Hail! and welcome." In the stillness which followed, had the victim been less intoxicated, he might have heard a clear and solemn voice which seemed to fall straight down from heaven: "Come not nigh the door of her house. Her house is the way to hell, going down to the chambers of Death."

It is too late. He has gone in—who shall never return. "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks . . . and knoweth not that it is for his life."—*H. W. Beecher.*

THE SEASONS.

The changing seasons, as they pass o'er earth,
 Bearing bloom, brightness, beauty, and decay,
 The winter's chill, the summer's festive mirth,
 The autumn's sadness, and spring's verdure gay,—
 These all are imaged in the inner world;
 In the mind's unknown depths their shadows lie;
 As a clear lake, by careless breeze uncurled,
 Reflects the changes of the varying sky.

Hope is the spring-time of the soul, when life
 Wakes into beauty, blossoms scent the air,
 And gives the promise of a season ripe
 With nature's choicest bounties, rich and rare.
 Joy is the summer, when the hope fulfilled,
 Gladdens the mind, and bids all care depart.
 Beams in the eye, and, with rich pleasure thrilled,
 Sunshine and music overflow the heart.

Memory is autumn, shedding softened light.
 O'er the dear scenes of other happy years—
 Robing e'en sadness in a vesture bright,
 And decking mirth with half regretful tears.
 Sorrow is winter; when the flowers die,
 The leaves are scattered by the wind's rude breath;
 And white and pure the fallen snow-flakes lie
 O'er field and valley, like the robe of death.

It may be that some tender floweret hides,
 In its warm covert 'neath the mantling snow;
 Thine eye perchance, some straying sunbeam guides
 To look on high, from these drear realms below.
 Thus sorrow keeps some germ of future good,
 To bloom in beauty at some happier day;
 Thus light from heaven, in thy gloomy mood,
 Sheds o'er thy spirit its inspiring ray.

And as the sunshine melts the winter snow,
 So hope's bright rays revive the drooping heart;
 As spring's young buds in fresher beauty glow,
 So joy awakes, and grief and care depart.
 And if not here the winter's chains are riven,
 There is a land where they will melt away;
 Perpetual spring and summer dwell in heaven,
 And autumn's brightness freed from its decay.

THE WANDERERS.

A CHAPTER OF COVENANTING STORY.

Early next morning 'the prophet' and Robert were on their way to Glenhead. Many a wish was now being expressed, and many a search made, in different parts, for Mr. Peden's capture and life. Of this he was well aware. Hence they kept aloof, in their journey, from the villages and towns, passing over to the south side of the Irvine, and travelling by Galston Hill till they reached Cessnock, whence they speedily entered the parish of Sorn, and arrived at their destination.

Only the day before a party of soldiers had been there from Kilmarnock, ransacking the place, treating with indignity the inmates, and carrying away with them whatever they thought of value. Mr. Peden expressed to his brother, in feeling terms, his deep grief that for his sake he should meet with so much ill-treatment and injury. But he was immediately interrupted by the exclamation, 'Say not so, brother, it is for God and for His cause you live and labour—the God we love, the cause in which we too delight; "it is through much tribulation we enter the kingdom." But see, they have not taken away this treasure—our father's Bible—and does it not tell us that "blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven?"'

After a scanty meal had been partaken of, and family worship had been engaged in, every spot where 'the prophet' was wont to frequent, and especially the well-remembered walk at a little distance from the house, was visited by him. It was a considerable time since he had been at home, for he knew that his pursuers had spies who were constantly lingering about the place in the hope of taking him. In fact, many were the hair-breadth escapes which he had experienced during his wearisome journeyings. On one of these occasions, having come from Mauchline, he was passing over the moor towards Glenhead, when suddenly there appeared in sight several moss-troopers, as they were called, a sort of wild cavalry, whose duty it was to ride from one place to another over the dreary heath frequented by the Covenanters, in order to seize them and drag them to suffering, and frequently to death. Seen by them, they made towards him, in full gallop. He ran for a well-known glen, on the banks of the river Ayr, where he had frequently before found a safe retreat from his persecutors. The way was rugged, over bog and heath, and the chase was long. But just as he came to the water-side and found himself unable to leap over it, his foot slipped and he fell. Near where he lay he discovered, in a moment, a small cavern, which had been scooped out by the running stream, partly concealed by the overhanging grass. He rolled himself into it, but had scarcely done so, before his pursuers, rushing down the bank, and looking around after their prey, of whom they had lost sight, dashed into the water and rode over—the hoof of one of the horses sliding down in front of his hiding-place, and so near him, that it grazed his head, trampling his bonnet into the earth beneath. Mr. Peden was not a man to overlook the providence of Him, without whose knowledge even a sparrow falls not to the ground, in such a memorable interposition as this. Often would he refer to such cases, as to exhibitions of immediate Divine interposition.

To return to our native place after long absence and many changes, is ever an occasion of serious reflection and solemn thought. They who were babes at our forthgoing, the fathers and mothers now—the young men then, the old men now—the aged all, or almost all, gone—the scenes around the same and even perhaps more beautiful, as seen by older eyes and more experienced judgment—society new, in fact the world a new one, into which we need a new introduction, we remembering few, and few remembering us—a whole generation sunk into the dust, another entered into life, and the only remaining one having gone on and grown old—there are few who have been long from their natal spot, visiting again, can do so without the most tender remembrances and subdued feelings.

Not entirely thus, for he had not been so many years away; but yet, in part this was the experience of Mr. Peden at this time. His honoured father and beloved mother were no more, and he had not been there since their decease. His sister had married, and gone to live at a distance. His two brothers, brought

up to trade, were in business, one in Catrine and the other in Newmilns. His eldest brother, now the father of a family, occupied the farm. Mr. Stewart, his beloved schoolmaster, was no more. Many of the old neighbours were dead. Every spot around was familiar as an old friend, and yet all was changed—*affectingly* changed. Mr. Peden felt this, but said little; only turning to Robert Mitchell and his brother in tears, he feelingly exclaimed, ‘Oh, the delightful prospect of a better land, of a Father’s house in heaven, and of a family meeting which is to know no parting!’

The time Mr. Peden remained was necessarily limited—in fact, his personal safety required that it should be so. Hurrying on to Carrick, he encountered another of those remarkable deliverances which have been so carefully recorded, and become as household narratives among the peasantry of the West of Scotland. Here he met with the venerable Mr. Welsh, one of the ministers of Ayr, at the house of the Laird of Glorover. Riding out together, they suddenly came upon a party of the enemy’s horse, whom it was impossible to avoid. The Laird’s heart failed him, as he saw no prospect before them but of becoming prisoners. Mr. Peden, observing this, instantly exclaimed, in his wonted prophet-like strain, ‘Keep up your courage and your confidence, for God hath laid an arrest on these men that they shall do us no harm.’ When they met they were courteous, and asked the way. Mr. Peden went with them, and showed them the ford of the Water of Tilt. When he returned, the Laird said, ‘Why did you go? you should have let the lad go with them.’ ‘No said he, “they might have asked questions of the lad, which might have discovered us; but as for me, I knew that they would be like Egyptian dogs, they could not move a tongue against me, my time not being yet come.’

Many were the pastoral visits which ‘the prophet’ paid, on his way into Galloway, cheering the hearts of the persecuted, and enlivening the faith of those who were downcast because of continued oppression. There was a hiding-place, near Sanquhar, which was frequently made use of by him about this time, as well as during other periods of his pilgrimage, called Glendyne, from which he emerged, preaching on the moor at some distance to multitudes who gathered from all the districts around, and again retiring into this solitude. Glendyne is situated about three miles from the town of Sanquhar. It is, in fact, a complete glen, in some parts assuming the form of a ravine, and stretching for miles eastward in the midst of high and overfrowning hills. At the eastern opening into this deep retreat is a cluster of rocks, gathering to a peak, from the summit of which a noble prospect of a vast extent of country is obtained. Near the western end, in former days, was a cavern, of considerable dimensions, overhung with the branches of the sturdy oak and clustering brushwood, known only to few, and visited by them in order to supply the wants of God’s suffering people, and in which ‘the prophet’ spent many a dreary day and solitary night. This retreat is still venerated as the consecrated home of the Covenanting wanderers, and the honoured shelter of the memorable Alexander Peden.

On this journey almost every family in the parish of New Luce was visited at night by their former pastor, accompanied by Robert. And now they made their way to Portpatrick, entered into a fishing-boat, and after a cold, but by no means boisterous passage, landed at Donaghadee. It is not our intention, inviting though the subject may be, to follow Mr. Peden in his many journeyings, or to recount the wonderful doings of God by him during this period of his voluntary exile. In truth, Presbyterianism owes to this holy man and his fellow-fugitives an eternal debt of gratitude for what was accomplished by them throughout the whole of the north of Ireland. Has their martyr energy even now departed? Is there not much of the spirit of stern adherence to principle and opposition to error, severe it may be, yet trustworthy and true, for which the north of Ireland is still remarkable, which may be traced from sire to son, since the visits of these fugitives? Returning now and then secretly to his native country, and counselling the leaders of the Covenanting party in their difficulties, and then going back again, he passed the greater part of his time in Ireland until 1673.

It was in June of that year when Mr. Peden paid a hasty visit to his friend

Hugh Ferguson, of Knockdow, in Carrick. He constrained him to stay all night. Mr. Peden replied—'Mr. Ferguson, it will be a dear night for both you and me, if I tarry with you.' 'We shall run the risk of that,' said Hugh, 'to have an honoured servant of God with us. Yours, then, be the responsibility,' replied the prophet. That night Major Cockburn, with a troop of dragoons, surrounded the house, took both Mr. Ferguson and Peden prisoners, and carried them to Edinburgh. For 'reset, harbour and converse' with an outlaw, Mr. Ferguson was fined a thousand marks, amounting to £200 sterling of our money. Mr. Peden was tried, and sent a prisoner to the Bass Rock, a barren insulated rock, situated at the mouth of the Firth of Forth, and long used as a strong fortification, on which were retained State prisoners.

While there, the following extraordinary circumstances are recorded as having occurred to Mr. Peden:—One Sabbath morning while he was engaged in the worship of God, a young girl about the age of fourteen, came to his chamber-door, and began to mock him, accompanying her jeers with loud laughter. 'Poor thing' said Mr. Peden to her, 'Thou laughest and mockest at the service of God, but ere long God shall write such a sudden and surprising judgment on thee as will stay the laughter of many.' Very shortly afterwards, as she was walking on the rock, a sudden gust of wind swept her off into the sea, where she was lost. This event, for a short time, produced among even the most wicked on the island a certain fear and dread, keeping them from molesting 'the prophet.'

The soldiers of the guard were frequently shifted from Edinburgh Castle and the fortification of the Bass. A fearfully ungodly race many of them were. Nothing seemed to give them more pleasure than to torment those good and holy men who were prisoners. Some time after the event above recorded, Mr. Peden was walking on the rock, when some soldiers passed by. One of them bent on annoyance, turning round and looking him full in the face, said to him, 'The devil take thee.' 'The prophet,' lifting up his hand and pointing it at him, with his eyes fixed upon him, said, 'Fie, fie, wretched man, thou knowest not what thou art saying, but thou shalt repent that.' The man stood still with astonishment, said no more, but returned to the guard-house, smitten to the heart, and called out for Mr. Peden to come to him, for, said he, 'the devil is coming to take me away.'

Mr. Peden went to him, spoke to him, prayed with him. His visits were frequent. Deep were his convictions and awful. In a short time however, the Spirit of the Lord brought him to the feet of the Saviour, and there he found 'peace in believing.' It was now his turn to mount guard, but he refused. At length he was summoned before the governor, and threatened with death by to-morrow morning at ten o'clock. Thrice over was he told this and thrice did he reply, 'Though you tear me to pieces, I shall never again lift arms against these good men, for this is to fight against the Lord Jesus Christ and His blessed cause.' At length the governor seeing him resolute, and speaking of him to his companions as if he had become insane, put him forth from the garrison and commanded him to be set ashore. He returned to his native village in East Lothian, where he had a wife and family, and where he lived a singularly devoted Christian life.

Again Mr. Peden was removed from the Bass to Edinburgh. With sixty others engaged in the same blessed cause, he was sentenced to banishment. They were appointed to be conveyed to America, then a penal settlement, so called, though numbers who were sent there were of 'the salt of the earth.' Among his companions at this period of trial, was Alexander Anderson, a youth of only fifteen years of age, of remarkable parts and piety. For some time he had been distinguished for his eminent godliness. Touched by the gentle words which he spake and the Christ like life which he led, many were brought by him to the cross. The enemies of the truth were not likely to overlook a servant of Jesus such as this. Tender years had no eloquence for them to touch their hard and ruthless hearts. He was dragged from the embrace of his beloved and pious parents to prison and banishment, without one murmur or complaint; but to the last he commended all to Christ, and rejoiced that they could see how God in his weakness could perfect strength.

Chained together as if they were felons, the venerable Peden among the number, these sixty holy men were made a spectacle throughout the streets of Edinburgh, were compelled to walk in this state to Leith, and there were placed on board ship for London, from thence to be conveyed to Virginia. Ruthless times were these, and heartless work was this; but God did not forsake the sufferers. Christ feels His children's trials as if they were His own, and is ever near them to do them good. As they were thus being publicly exposed, the eyes of many of them being ever and anon turned to Mr. Peden, to whom they durst not speak, 'the prophet,' at the risk of his life, shouted with a loud voice to his companions in bonds. 'Fear not, brethren, the ship is not yet built which will take us either to Virginia or any other plantation.' This prediction was received by a hoarse laugh by the jailors and guard who were conducting the prisoners to the quay, yet it went to the heart of those whom they commanded, and to the letter it was afterwards realized.

Scarcely had the vessel into which they were placed got into Leith Roads, when a report became prevalent, causing great uneasiness and alarm among the prisoners, that there were on board thumbkins and other instruments of torture, which were to be daily used to keep them in subordination. When this rumour reached Mr. Peden, he immediately went on deck, to assure his fellow passengers. He said, 'Brethren why are you so discouraged? You need not fear, there will be neither thumbkins nor bootkins used here. Lift up your hearts, for the day of your redemption draweth near. When we are at London we shall all be set at liberty.'

More than once the opportunity occurred when they might have seized the ship and escaped, but they would do nothing without Mr. Peden's advice. 'Let alone,' was his decisive reply to them, 'for the Lord will set us at liberty in a way more conducive to His own glory and our safety.' The voyage was a long one, there being scarcely a breath of wind for days. The master of the ship was now longing to reach his destination. At the close of a fortnight from the time they left Leith they landed at London. Only too glad to get rid of them, they were at once taken to the skipper who was to convey them to Virginia. They were represented to him as being a gang of thieves and robbers; but he being a good man and finding that they were Christians banished because of their love of truth, solemnly declared that no authority in the world would either induce or compel him to go to sea with them. In this state of things, when the one captain would not receive them and the other found it beyond his means to retain them, they were all set at liberty, as Mr. Peden had foretold.

What were they now to do to sustain themselves? An event like this could not occur without exciting considerable attention. Ascertaining who they were, the Nonconformists of London shewed them no little kindness. Mr. Peden was especially welcomed by the brethren. Among others, the Lord Shaftesbury of that day, happily represented by a no less noble Lord Shaftesbury of this day, who was always ready to assist the Presbyterians and do good to all good men, rejoiced in the opportunity of befriending 'the prophet.' Indeed, as the prisoners returned homeward, there was scarcely a town or a village through which they passed where they did not find some holy men and women, who, sympathizing with them in all their sufferings, and one with them to a large extent in their views, were not ready to succour them, and to bid them 'God speed on their way.'

For between four and five years Mr. Peden remained in England. His labours were numerous, both in the metropolis and throughout many of the counties. Concealed indeed from public announcement most of these services were, and all of them unostentatious; but that great day can only reveal how many souls he comforted, how many wanderers he established in the faith, how many poor, perishing sinners he was instrumental in leading to 'the Lamb of God which taketh away the sins of the world.' No human calculation is capable of reckoning the extent of good which one holy man of God, accompanied by the Spirit of Divine grace, may accomplish, preaching as an evangelist, from place to place, even during a very short period.—*Peden the Prophet, by Dr Brown, Cheltenham.*

HEALTH OF THE REV. DR. GUTHRIE.—We deeply regret to learn that the health of this eminent minister of the Free Church of Scotland is so seriously affected that his medical men have ordered perfect repose, and that his friends fear that the activity of his public life must be regarded as terminated.—*Record*. [We have reason for thinking that this is an exaggerated representation.—*Patriot*.]

Obituary.

MRS. LANCASHIRE.

JANE STEAD, the late wife of the Rev. H. Lancashire, after a short and severe illness, entered into the rest which remains for the people of God, on Sabbath the 8th inst. She was only in her thirty-third year, and has left a family of four little children to mourn her loss.

Mrs. L. was one of the converts during the remarkable work of grace in Lanark, in the year 1853. She joined herself to the 1st Congregational Church, under the pastorate of the Rev. R. K. Black. On the 22nd December, 1854, she was united in marriage to the Rev. H. Lancashire. This union has been unspeakably happy to both parties, and we trust useful to the Church of God. She was naturally of a retiring disposition, good judgment, strong affections, and great decision of character. She was not afraid to speak for Jesus when opportunity offered; according to her means she delighted to help widows and orphans in their affliction. She was respected, perhaps I might say, beloved by all. For several years she suffered much, and at last was carried off by bilious fever.

During the last year she has been ripening very fast for glory. When on the bed of sickness and death, most of her time was spent in prayer and praise, with expressions of confidence and love to the Saviour. She was not afraid to die. Certainly, death to her is gain. Her last expressions were, "What a precious Saviour! I am happy in trusting him."

This is one among many other instances of the happy fruit of that precious revival, in '53. Many have already entered their rest—others are following. Should this come under the eye of brother Black, and those who laboured with him in that gracious work, let it encourage them in the midst of their trials and self-denials.

Franklin, C. E., 12th November, 1863.

H. L.

MRS. GRAHAM.

DIED, on the 28th of September last, in Ashland, Greene County, New York State, Mrs. HARRIET GRAHAM, in her 51st year, leaving a husband and four children to bewail her loss.

The deceased, when Miss Wood, attended the ministry of the Rev. J. T. Byrne in England; was an active member of his bible class, and derived spiritual good from his labours, and, hence, very cheerfully accompanied him and his family to Canada, in 1838, as nursery governess. After living in L'Orignal for some time, she was married to Mr. Graham, and, in the lapse of years removed to the United States, where she has recently terminated her pilgrimage.

She loved the Saviour, and her end has been peaceful and happy. May the remembrance of her be blessed to her husband, children, and friends. "Blessed are the dead which die in the Lord." She "being dead, yet speaketh."