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THE
CANADIAN INDEPENDENT.

VOL. VII.

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No. 2.

THE YEAR'S WORK.

The summary of statistics, 1860, published in our last number, presents a bird's eye view of results achieved through the prayers, contributions, and toils of the churches during 1859-60. These figures are very suggestive. The fact that they record the past awakens thought. Are there not twelve hours in the day? The life of an individual worker is as a day. A year embraces a considerable portion of the allotted working time. Work while it is day, the night cometh when no man can work. The shadow on the sundial of life has advanced considerably, while these issues have been developed.

The work of pastors, deacons, and all the members, passes in review before the Master's eye, who says, "I know thy works." We are not disposed to judge uncharitably of the work of others, nor to utter harsh opinions where the expression of our conviction, that a vast amount of faithful work has been performed, is far more in keeping with the circumstances. The impression, however, made on us when we first heard the statistics read at the public meeting of the Union was, that progress to the extent that should satisfy us had not been made. We confess to a solemn conviction stealing over us that we must feel more, pray more, work more for the salvation of souls. Perhaps, too, a feeling of hopelessness for the future started into being, if so, it was modified considerably by the remarks of the Missionary Secretary at the prayer-meeting on the following morning, who, from an extensive correspondence with the ministers and churches, could testify that the churches generally were in a hopeful state—that a desire for the outpouring of the Spirit of God was strongly felt—and that prayer abounded for the realization of that blessing. The promise of a faithful God may well dispel every fear. To thank God and take courage is our duty. Statistics are valuable, yet the results of faithful labour in the cause of Christ cannot, in all their aspects, be presented by them. Only on *that* day when every secret thing shall be revealed, will the account be perfect and the reward full. There is also a kind of labour which does not tell largely on statistical tables, and a state of preparation of which they can make no mention. A church numerically large may lack the vital element, while a few faithful ones may be undergoing the process of preparatory training, prior to the achievement of mighty results. Gideon's host was reduced, rather than multiplied, before victory.

We hold it to be a legitimate influence of the review of a year's work, that it stimulates the soul to holy diligence, and zeal for future effort. The fact

that so much is yet to be done, is like a trumpet call rousing to action. If already success has smiled on the field and harvest sheaves are gathered, the same blessing may be hopefully expected again; or if defects in modes of action have prevented the ripening of the fruit, let these be set aside. The ancient Romans did not scorn to learn in war even from barbarian foes; foiled by the enemy's use of a superior weapon, their policy led to its adoption by themselves before their next encounter. True, the energy by which the human heart is conquered is divine; the weapons employed are of heavenly temper, nevertheless our method of handling the word of God may lack skill and power. The question then comes up, can we improve so as to attain to greater results? Under the eye of our glorious Leader, are we prepared for an advance? Speak unto the house of Israel that they go forward has a meaning now. Our circumstances, our country, and our times require us to cherish the noble ambition of being the instruments of doing much good in the land. Now faithfulness to the congregations we have, is one of the best means to increase those congregations. In doing this,

1st. *Let us aim at increasing the power of the pulpit.*—The solemn, earnest and powerful address of the retiring chairman of the Union, which we had the pleasure of publishing in our July number, is worthy of deep thought. The importance of preaching must be more or less present to the thoughts of every minister; may there not be an increasing excellence, a growing unction attained by the brethren? Can it be wrong to cherish a holy enthusiasm in the work? The aim being to secure the salvation of men, every minister may well bend the energies of his whole soul, to attain eminence in that which is the appointed means of God, to save them that believe. *Growth* in ministerial and pulpit power is surely the natural order, and not the mere preservation of a respectable ministerial stature. To be satisfied with a low standard, when the page of history shines with the bright examples of bygone times, would prove disastrous and dishonourable. There were giants in the earth in those days—giants in theology, and glorious reapers in the harvest field. To emulate their deeds is not sin: "covet earnestly the best gifts." Let us in every sermon have an aim—not to bewilder the people, not to mystify their minds by metaphysical abstractions, not to dazzle with the glitter and eccentricities of style—but to set forth truth from a heart burning with love for souls, with affection, with simplicity, and with power, to convince and convert the lost.

Our dear people, also, can improve the minister's sermons, and in that way add much to the fruitfulness of every year's work. Their manner of treating a pastor by a kind, just, and generous provision for his temporal necessities, so long as preachers are men and not angels, must have considerable weight in improving the character of the engagements in the "city of our solemnities." The kind of hearing given to a minister has no small influence, how often does the glowing eye and the earnest look, show that the hearer is drinking deeply of the waters of life. We make no apology for sleepy preachers, but a dull, sleepy, inattentive audience can hardly look for good sermons. It does good to see a reverential ear turned to the word of God. In fact, an intelligent hearer showing that he respects what is said, is a power in a congregation. It is easy to kill a sermon. Unthinking remarks or ill-natured criticisms not unfrequently destroy impressions. We have sometimes wondered in christian households, at the injudicious remarks that have been made on a sermon just delivered. The influence of such a style of talk on the young in a family, is damaging to their best interests. Parents are disappointed when their chil-

dren grow up without decision for Christ, and may never suspect that they are themselves blame-worthy, in having through this process destroyed the blade, which would have become the ear, and ultimately the full corn in the ear. Attention ought also to be given, especially after sermons deeply impressive, to the manner of leaving the house of prayer. When the seed is sown, then cometh the wicked one and catcheth away the word. Care must be taken lest he succeed. Silent withdrawal has been recommended by some eminent ministers. These hints we make, with a view of adding to the efficiency of the word preached, and to secure blessed returns every succeeding summing up of the year's work.

2nd. *Employ prayer to the utmost.*—This is a radical point. The eye must be up to God. The work to be done is far beyond unaided human instrumentality. Who is sufficient for these things? Our sufficiency is of God. The expression of our faith in this is given by working prayerfully. Let the *spirit* of prayer increase, and the *power* of prayer will be felt. A whole brotherhood filled with the spirit of grace and of supplication becomes a source of blessing to a neighbourhood. Thus, the genial showers of refreshment descend on the dry parched ground. A minister's power dwells much in prayer. He that neglects to plough in the closet fails to reap in the pulpit. A discourse is always improved by being prayed over before God, previous to its delivery to men. The power of every effort put forth by a church is intensified by "continuing instant in prayer." The Pentecostal shower was closely connected with persevering supplications,—“these all continued with one accord in prayer and supplication.” The agreement of a church to remember specially, and at a simultaneous time every day, the interests of the cause of Christ, at the throne of grace, could not fail to produce hallowed effects. Even the utterance—“Thy kingdom come,” from the full hearts of a membership every day at the stated season, would amazingly quicken their interest in each other, and strengthen the love that binds them in one to Christ. Then too, individuals may accomplish much for Christ in winning souls to Him, through prayer. The statement of a minister at the Congregational Union Meeting in Toronto, 1859—that he was in the habit of making the families in his congregation separately in succession every week special objects of prayer, and accompanying this with effort on their behalf, appeared to us a remarkably good plan. That it is effectual we know. In short, whatever may be the particular manner of its developement, the thing itself must exist in strong and lively exercise before the flock is multiplied, as the holy flock, as the flock of Jerusalem in her solemn feasts:—“Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them.”

3rd. *Let mutual co-operation be in full play.*—The saying “united we conquer, divided we fall,” has a strong confirmation in the working of a Congregational Church. The unity of the spirit is to be kept in the bond of peace. All things are to be done without murmurings and disputings, that we may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, and thus shine as lights in the world. The power of Christian love is ever felt where rightly exhibited. What a wide field for the illustration of love exists, when with one heart and soul, and as with one hand a people strive to build up the cause of the Redeemer. When there are no drones in the hive—when there are no dead weights on the machinery of a church—when every brother and every sister recognises the sacred obligation to work harmoniously in the vineyard, then the vintage is gathered. The wall of Jerusalem was rebuilt when every man wrought

on the wall opposite his own house; this has its lesson, earnest co-operation with the people of God, and individual toil among our neighbours and in our own homes will redound to the glory of God in the salvation of men. All at it, and always at it, will secure during this year's work, and all the years that it shall please God to bid us toil, an abundant blessing. Now is the time to work, as has been said—

"It is no tame or vulgar age in which we live. It is an age of the great, and the bold, and the decisive, both spiritually and politically. Let us rejoice that our lot has been cast in times when we can do and dare; when we can acquit ourselves like men; when there is no need for making work; but when we find it ready made to our hands, when we do not require to seek fields of labour or peril, but when they come and press their claims on us, a thousand in a day. Each man, then, to his post; each labourer to his work; each reaper to his furrow; each soldier to his ranks; each watchman to his tower. With light but solemn hearts; with free but fervent spirits; as men whom grace has bought and blood has washed, and love has pardoned, let us go forth in the fullness of our thankful joy to do the work of God, and to win the crown of righteousness."

"CONGREGATIONALISM."

Such is the heading with which the *Christian Guardian* of the 25th July, commences an article professedly in reply to the speeches of Rev. F. H. Marling, and Dr. Lillie on the University question. Our purpose at present is not to enter on the important points in discussion on this subject of debate, but to offer some remarks on the mode of controversy adopted in this particular instance. The University question is one thing, the character of Congregationalism is another. Our tastes do not guide us into the arena of strife, yet when an unjust and ungenerous attack on a christian denomination is made by a paper which in the same issue says, "we will always rejoice in anything that helps to improve and extend the communion of saints," we feel bound to lift an indignant protest against such an unprovoked assault, more especially as we are set for the defence of what is to us the liberty which we have in Christ Jesus. We do not value our Congregationalism at such a small rate as to be ashamed of it, nor do we feel that it would be proper to pass in silence observations of the nature of those referred to. That our readers may judge for themselves, we insert the words of our contemporary.

"The intellectual and moral soil of Canada is not congenial to Congregationalism. In Upper Canada it is one of the youngest and smallest of our religious bodies. It bore no part of the burden and heat of the day in the early religious instruction of the country. In the privations, toils, and hardships of ministering to the religious wants of the country in its infancy, weakness, and destitution, Congregationalism had no share. Its first Church in Toronto dates no farther back than 1837; and its members throughout Upper Canada numbered, according to the census of 1852, only 7,000; and these were, of course, chiefly those who had been congregationalists, before they came to Canada, and their families. There is nothing aggressive in the system of Congregationalism, especially in a new country; and its members appear to have declined in the United States one hundred thousand during the last hundred years. Though Congregationalism cannot be called a system, as it is composed of a series of isolated units, or independent republics, each one differing in many things from another; yet it has always included some ministers of ability and learning. Its organization and strength are indeed based upon these, wherever it has any considerable existence. It is the minister that makes the Church; and where he is able and active, he gathers a considerable flock around him. But apart from cities, towns, and villages where

congregations can be formed to support a minister, throughout the length and breadth of the land, what has Congregationalism done, and what is it doing, for Upper Canada ?

“It was certainly not from such a source that the Methodist Conference and people of Canada would expect to receive lectures on civil and religious rights and liberty which they themselves had fought for and obtained for their country before Congregationalism had an existence in it. Yet so it is ; since we find that at a late union meeting of Congregational ministers in Montreal, the University Question was taken into consideration, resolutions adopted, and the Rev. F. H. Marling, and the Rev. Dr. Lillie, (both of Toronto) delivered speeches, which are published at length in a Supplement to the *Montreal Witness*, who has published not a line of the speeches which have been delivered in defence of the Wesleyan Church, but who modestly wishes us to lay the speeches of Mr. Marling and Dr. Lillie before our readers !

“Congregationalism has always been intensely political, and where it had the power, most intolerant. The party rabidness of what are called the ‘political dissenters’ in England, is proverbial. In the time of Cromwell, the intolerance of Congregationalism rivalled that of High Churchism under Laud ; and in Massachusetts, none but members of the Congregational churches were allowed the elective franchise, much less to hold office of any kind, during the first seventy years of that Puritan commonwealth,—not until that intolerance was abolished, and the rights of citizenship given to Episcopalians, Presbyterians, Baptists, &c., by royal proclamation of William and Mary, after the Revolution in England, in 1688. Nothing can exceed the liberal professions of Congregationalism in its weakness and on its first introduction into any place, or its intolerance when it has gained ascendancy and strength. Its hatred to Methodism is inveterate, and manifests itself on every opportune occasion. Congregationalism, through its newspapers, periodicals, and many of its ministers, was the most active instrumentality in exciting disaffection and dissension in the agitations which have at different times afflicted the Wesleyan body in England,—especially during the last ten years. In Canada, the *Montreal Witness* after having obtained admittance into many a Wesleyan family under the most plausible and liberal professions, has lost no opportunity in striving to injure Methodism by coining or inserting direct or indirect attacks upon the polity, or Conference, or constitution, or prominent Ministers of the Church. It is the characteristic of Methodism from the beginning, and of the Wesleyan body throughout the world, that they have never invoked the civil power to persecute or proscribe any other religious body, and have never asked anything for themselves from the Legislature of any country which they have not sought upon the grounds of equal justice to all others upon equal terms. They have been the pioneers of equal civil and religious rights in Upper Canada ; and upon no other ground have they proceeded, or do they stand in the University question. Yet the *Montreal Witness* has asserted the reverse in every form, and employed all sorts of insinuations and inuendoes, and inserted all kinds of extracts and communications impugning the motives as well as proceedings of the Wesleyan ministers and body in their efforts to obtain a truly provincial University, including all the colleges of the country, and based upon the principles of equal rights to all those colleges. But the secret of all these imputations by the *Witness*, and the pretended non-sectarian zeal of Congregationalism for the Toronto College monopoly, is that sectarian Congregationalism itself is reaping a golden harvest from this monopoly, as will appear before the conclusion of our present remarks.

“We are quite aware, and we gladly state the fact, that there are individual ministers and members of the Congregational churches who are men of enlarged views and Catholic spirit, and who are an honor and blessing to any country ; but these exceptions rather confirm the fact of the narrow, sectarian spirit which has characterized the councils and operations of Congregationalism wherever it has acquired strength enough to stand alone, and especially where it has been able to wield the power of the State.”

Personalities in discussion we abominate. Nor can we form a favourable

opinion of a warfare carried on by misrepresenting a large, consistent, and evangelical denomination. In this case, in our view, there was an absence of all that would naturally provoke indignation; there was no call for such a display of superciliousness. The speeches of Mr. Marling and Dr. Lillie, considering their stand point, were decidedly temperate in spirit, and strikingly distinguished by what is becoming in gentlemen and christians.

A subject in debate ought to turn on its own merits. To raise side issues by no means facilitates the discovery of truth. Charging an evil or a selfish design on the advocates of an opposite opinion to our own, may excite prejudice in ungenerous minds, but the candid and intelligent remain unconvinced. The merits of a question we have always thought, are determined by the facts and principles involved in it. Even an enemy may hold a true idea, and urge a valid objection. To attribute motives to speakers, which they themselves would indignantly disclaim, and of which they could not fairly be convicted, does not convert truth into falsehood, nor wisdom to foolishness. The admonition, "judge not, that ye be not judged," warns us to avoid the imputation of unrighteous motives. The adoption of such a course involves the risk of slandering our neighbour. Of an individual it may be said, "he is a Nazarine, but he may be born in Bethlehem notwithstanding." Unfair representations are not necessarily true.

The discussion of the several allegations of our contemporary, is especially distasteful to us in a time like the present, when there exists a wide spread desire for more union among Christians of different bodies; and the news of revival has often cheered us, associated as it has been with so much of the genial spirit of Christian love. That union, however, is not worth having which is based on false principles. There must be a hearty appreciation of character, while there is mutual charity for differences of opinion. To our mind, such articles as that in the *Christian Guardian* to which we advert, cut up Christian union among different denominations by the root.

On some of the points advanced against Congregationalism by this paper, "published under the direction of the Methodist Church in Canada," we have a few remarks to make. "That the intellectual and moral soil of Canada is not congenial to Congregationalism" remains in our opinion yet to be proved; being "one of the youngest" of the religious bodies, it ought not, in pity to its tender age, to be crushed under foot. Need we remind a body whose history affords many evidences of the fact, that the most unpromising spots have through persevering toil yielded most glorious fruits. Congregationalists do not despair of accomplishing some good in the elevation and salvation of men in Canada. A soil pre-occupied is not on that account unfit for another and diverse crop, though we admit the advantage of pre-occupancy.

But the *Christian Guardian* says, "there is nothing aggressive in the system of Congregationalism, especially in a new country; and its members appear to have declined in the United States one hundred thousand during the last hundred years." If by asserting that "there is nothing aggressive in the system of Congregationalism" it is meant, that there is no missionary spirit nursed, loved and developed by Congregationalism, we utterly repudiate the charge.

On the foreign missionary field some of the brightest and most self-denying labourers, as well as the most successful, have been and are Congregationalists. An enumeration which we have met with of the proportion of Missionaries to the heathen from all Protestant bodies, according to the number of the mem-

bers in their churches, showed that the Moravian brethren stood *first* in that noble position, while the Congregationalist came *second*: the calculation was based on the idea of one Missionary for so many members. Even in Canada “apart from cities, towns, and villages,” Congregationalists can point to growing churches, centres of light in their several localities, so that it need not be asked, “what has Congregationalism done, and what is it doing for Upper Canada?” The statement that “its members appear to have declined in the United States one hundred thousand during the last hundred years,” is one of the most extraordinary we have ever met with in ecclesiastical statistics. We should like to know the authority on which it is made. The United States had no existence a hundred years ago; but of the colonies of Britain in America, the population was then too small to allow the supposition that such an enormous Congregational membership existed.

Keeping in mind that the membership of such Churches has always been proverbially select (for purity of communion is one of our principles), we fail to believe that the statement made in the *Christian Guardian* is correct.

We can fortunately, give our readers a few particulars illustrative of this point. On the 23rd of April, 1760, Rev. Ezra Stiles, D.D., subsequently President of Yale College, but then Pastor of the Second Congregational Church in Newport, R. I., preached a sermon before a convention of Congregational Ministers of that colony, assembled at Bristol, wherein he states—“The present state of our denomination, as to numbers, for the year 1760, is nearly this: in Massachusetts” (Maine was then a part of Massachusetts, and Vermont had no existence) “are about 300 Congregational churches; in Connecticut, 170; in New Hampshire, 43; which, with those in this colony (Rhode Island), form a body of about 530 churches.” What an immense membership these 530 churches must have had, to admit of one hundred thousand members over and beyond the two or three hundred thousand now forming the membership of the churches! The *Congregational Quarterly* for January, 1860, gives the following statistics: “In 1858, as printed (corrected) January 1, 1859, there were 2,555 churches; in 1859, 2,676 churches,—in neither case including those not reported by Associations, or those connected with Presbyteries. In 1858, there were 239,586 members; in 1859, 257,634. In Sabbath Schools, in 1858, so far as reported, 162,815; in 1859, 206,441.

As to the *age* of churches, 89 were organized previous to 1700. In 1700 and prior to 1800, 617. Since (including 1800), 1,970. Within the last ten years, 403, without including Ohio, Michigan, New Brunswick, Nova Scotia, or Jamaica, none of which report the years of organization.” Our readers can draw their own conclusion from these data. There are new countries in which the aggressiveness of the system has been displayed: in Illinois and Wisconsin, the almost spontaneous springing up of hundreds of Congregational churches attests the vitality of the system. But we have something further to say in favour of the system in which “there is nothing aggressive.” In a debate in the English Methodist Conference of 1859, the Rev. W. Arthur said—

“I am indebted to my friend, Mr. Osborn, for statistics of a startling character. In our ten Conference towns we added about thirty per cent. to the number of our ministers—we had ninety at the former period, from the year 1834 to 1837—about 124 now. What is the result? We have there *twelve thousand less Methodists now than we had then; thirty-three more ministers; twelve thousand fewer members!* I know the effects of divisions. (‘Hear, hear,’ and sensation.) I make

allowance for that. But mark *the progress of the Independent denomination in London alone*. Between 1840 and 1857, a period less by six years than the one included above, their chapels *increased from 88 to 171, or about doubled*. I need not mention the growth of the Established Church in large towns, for we all know that it has been beyond all proportion to our own."

Such are the results of a system in which "there is nothing aggressive," in the very centres of the wealth, intelligence and power of the British empire.

The charges against the *Montreal Witness* we feel can be fairly met by that well conducted and liberal newspaper, while we must express our conviction that no unprejudiced reader would charge it with departing from the general principles on which it is conducted, to give undue prominence to the movements of Congregationalists.

We might largely enter on a defence to rebut the grave imputations against Congregationalism as "intensely political"—"most intolerant"—making "liberal professions in its weakness, &c.," but "intolerant when it has gained ascendancy." "Its hatred to Methodism is inveterate;" but we forbear at present; yet certainly we have greatly mistaken the nature of the intellectual and moral soil of Canada, if the people of Canada do not meet such statements with the scorn they merit. To assert of a body of godly men, that their zeal is "pretended," may suit the arena of party politics, but it is unworthy of such as profess godliness. As to "the narrow, sectarian spirit which has characterized the councils and operations of Congregationalism wherever it has acquired strength to stand alone, and especially where it has been able to wield the power of the State;" we confess ignorance of a Congregationalism that cannot stand alone—assuredly it stands not on clergy reserves, nor on applications to the State purse to sustain its denominational necessities—our Congregationalism is unconnected with political relations, and is distinct from political power.

The Congregational Union in its artlessness, assembled with the impression that this is a land of free thought and honourable discussion, in which under the sceptre of our beloved Queen, all classes have a right to express their views, so long as it is done peacefully and honourably; but "it was certainly not from such a source that the Methodist Conference and people of Canada would expect to receive lectures on civil and religious rights and liberty, which they themselves had fought for and obtained for their country before Congregationalism had an existence in it."!!! Why not? The liberties of our glorious British Constitution were secured by the toil and blood of true-hearted sons of freedom. In the van of that army, and in the front of that battle, fought and triumphed our Puritan and non-conforming forefathers. We value the utterance of MILTON, one of those ancestors: "The liberty to know, and to argue freely, according to the dictates of conscience, I prize above all liberties."

HOW EARLY MAY WE LOOK FOR THE BAPTISM OF THE HOLY SPIRIT UPON OUR OFFSPRING?

In the matter of covenant blessings on our offspring, there is a great amount of legality among us. As parents, we are too ready to regard this covenant in the light of the Old Testament economy, even where its New Testament spirit, and value are fully acknowledged. In other words, while

we assert that Abraham and his seed possessed in this covenant a charter of *Christian privileges* and blessings, we are prone to regard these rights as continued to our children on *legal terms*, viz., the dutious discharge of every parental obligation.

Our own salvation we do not hesitate to ascribe to the sovereign grace of God, whose effectual operation on our hearts has caused us to differ from the unbelieving multitude; but our children's salvation we are too prone to regard as contingent, so far as the *covenant* is concerned, on our diligence and fidelity. There is an important *truth* here; but as received by many, it is very much distorted and misapplied. As well might we attribute our own conversion and sanctification primarily to our own and other human agencies, as restrict our hopes of the renewal and salvation of our children, to parental agencies.

Let us consider what difference, if any, exists between the infant and the adult, as subjects of divine renewal.

If we confine ourselves to the *instruments* of divine operation, the difference is so great as to render the infant as yet wholly incapable of being born again. An *infant* is a child that has not yet attained moral consciousness. But cannot God regenerate the heart without such instrumentalities as are suited to a mature moral development? We would not presume to assert, or even speculate upon the *mode* of divine operation on the soul in the work of regeneration; but that there is a *direct contact* of the Divine Spirit with the human spirit, in every case, we should doubtless generally admit. That the Scriptures speak emphatically of the *means* ordinarily employed, as in *James* i. 18. "Of His own will begat He us, with the word of truth"—is in perfect accordance with the characteristic *practical* design of these sacred writings, and their restriction to *phenomenal*, in distinction from *actual* descriptions of the *modus operandi*, both in the kingdoms of nature and grace.

Are there not, however, instances placed on record in the Scriptures, in most explicit terms, precluding by necessity all moral appliances? What is meant by the declaration of the angel Gabriel, to Zacharias, respecting John the Baptist? "He shall be filled with the Holy Ghost even from his mother's womb." To the same effect, the Lord says to his servant Jeremiah, "Before thou camest forth out of the womb, I sanctified thee." If this change has ever been effected before moral consciousness was developed, then there can be nothing in the nature of regeneration incompatible with the bestowment of this grace, before the ordinary means are available; and of course, instances of infants being "sanctified from the womb" may be multiplied indefinitely, according to the sovereign will of God. Is it asked *why* such infantile sanctification is not then *the established order* of the kingdom of grace? While we shrink from the presumptuous attempt to solve this or any like query; yet with all humility we may allude to one probable advantage arising from the delay of the Spirit's operation till the period of moral consciousness has been attained. The moral depravity of man is thus rendered universally apparent. Otherwise, the workings of sovereign grace might be concealed from observation; the fruits of the Spirit might be regarded as the natural works of the flesh; and the scriptural doctrine that man "is conceived in sin, and shapen in iniquity," might be rebutted by appeals to observation, if not experience, of parties born in a gracious state, growing in grace from the very dawning of their moral faculties, bearing the fruits of spiritual life ere yet they had emerged from infancy.

May it not be that in a riper age of religious knowledge and holiness, such instances of infantile regeneration will become frequent? Indeed it is not strange, in the existing state of the Christian church, and its domestic economy, that few children manifest the baptism of the Holy Spirit in infancy!

But let us not fall into the practical heresy of limiting the Holy One by the present ordinary manner and measure of His operations! We or our children will undoubtedly witness "greater things than these." The time of the Millennium, which draweth nigh, will be characterized by a more copious outpouring of the Spirit's influences on our sons and daughters. The best harbinger of the inflowing tide of spiritual blessedness, which the present times afford, is the quickened desire for the *conversion of the young*; an awakening of parents and of the church to a deeper sense of their responsibilities. With this, let us aim at a larger measure of faith and hope in the God of Abraham, who will ever be mindful of His covenant. With this object, we purpose to present to the readers of this magazine a few short papers in pursuance of the thoughts now suggested—a subject which we commend to their prayerful consideration. E.

Trans-Atlantic Retrospect.

A question of considerable interest to our Baptist brethren has lately been decided in the English Law Courts. The real, straightforward issue—though of course it was not the ostensible one—was to decide whether a Baptist Church has the power to substitute open for strict communion; and the decision given by the Master of the Rolls affirms—what we should have thought could hardly be doubted—that they have. The facts of the case are briefly these: In 1746, the Baptist congregation at Norwich, purchased freehold property, which was conveyed in trust to certain persons "for the use of the congregation of Particular Baptists residing in and near to the City of Norwich, and for no other use, intent or purpose whatsoever." For nearly one hundred years—the plaintiffs stated—the church had practised strict communion, that it was composed wholly of believers who had been immersed and who held the doctrine of particular redemption; no person wanting in either qualification being received to the rights of church membership. In 1845, the Rev. W. Brock, the then minister of the church, without its authority, instituted a new monthly service in the chapel, at which he administered the Lord's Supper to persons, not duly baptised. In 1845, the Rev. W. Gould, one of the defendants in this action, was appointed minister, and no further change took place till 1857, when permission was purported to be given to a lady to be received at the Lord's Supper as a member of the church, on the ground of her willingness to be subsequently baptised; and in April, 1856, fifty-seven persons, who were not Particular Baptists, nor even Baptists at all, were actually admitted to communicate in the Lord's Supper at the chapel when the congregation was assembled in its usual church capacity. The effect, the plaintiffs stated, had been to exclude from church communion and the benefits of the trust, many members of the Norwich congregation, and all attempts to settle the disputes having failed, a bill was filed, praying a declaration that according to the true construction of the deed of 1746 none but such persons as are embraced by the definition above given of the term

“Particular Baptists” are entitled to the benefits of the trust, or to admission into the church. An injunction was asked to restrain the defendants from allowing the chapel to be used in opposition to the plaintiffs views, and also that the minister, the Rev. Mr. Gould, be removed. On the part of the defence *it was contended that there was evidence to show that opinions in favor of strict communion were not required as a condition of membership, or of election to office in the congregation, whether as minister or deacon, even during the time in which strict communion was practised.* The admission of persons not Baptists, but who made profession of faith in the Lord Jesus, to commune with the congregation, did not affect its constitution, inasmuch as such persons were not thereby admitted as members of the congregation, or allowed to attend its meetings for business purposes, which is the distinctive right of members. Then the question of communion, it was urged, had been treated by the Particular Baptists as an open one, and not as a matter of faith. Some congregations have admitted unbaptised persons to full membership, others have admitted them to communion only; but whether pursuing the one course or the other, such congregations have been included in the lists of Particular Baptist churches published from time to time by eminent ministers, and issued by Baptist associations, equally with congregations practising strict communion. Even in individual congregations the practice had varied without affecting their pretensions to be regarded as Particular Baptists. Evidence on this proposition showed that of 208 congregations 158 originally practised and 72 now practice strict communion; 31 originally practised and 105 now practice open communion, and 19 originally practised and 31 now practice open membership. The question, therefore, of communion was left to the discretion of the particular congregation.

His Honour after referring to various authorities as to the construction to be put upon the deed, decided that each congregation was at liberty to regulate its own practice on the question in dispute. That practice varied at different times in the same congregation, and it appeared to rest with the majority of its members as to what at any particular period it should do. The information was dismissed, that is, the decision was in favour of the defendants. That this decision will give great offence to some portion of the Baptist community is certain, but there can, we think, be no doubt in the minds of all unbiased persons, that it is both legal and scriptural.

A line at the end of the last *Retrospect*, announced that the Lords had rejected the Church-Rate-Abolition Bill, by a majority of 97. Of course this result was to be expected under any circumstances; no one was sanguine enough to suppose that the Peers, headed by the Episcopal Bench, would turn tail and abandon the field to their opponents; there is too much involved in the conflict to expect other than a resolute and stubborn defence; especially was this to be anticipated after the marked decrease in the majority by which the Bill was sent to the Upper House. Notwithstanding this, the vote showed an increase of five votes in favour of total abolition; this is encouraging, as it proves that the heaven is working, that the truth is surely, if slowly, working its way, and that some of us who witnessed the beginning of the Church Rate conflict, and remember what an hopeless undertaking it looked and was thought, may yet be spared to see its close, and the inauguration of voluntaryism in its purity and power.

THE VOLUNTEER REVIEW may not at first sight appear a very suitable topic for a religious magazine; but such an event has, unquestionably, a moral and religious aspect. What gave birth to the movement of which the review is the outcome? and what will be its effects upon the people of England? The first question is easily answered—the second would probably fill a volume. The movement has, doubtless, originated in the unreliable character of the Emperor Napoleon; if ever a man realised the French philosopher's idea of the use of words—that they were given us to conceal our thoughts—that man is Louis Napoleon; with words of peace on his lips, his heart is full of war and aggression. Subtle, cautious, determined, reckless of blood and suffering, a more untrustworthy and dangerous neighbour cannot be conceived. The open hostility of the uncle was scarcely more troublesome than is the alliance of the nephew. Possibly the danger has been overrated. He may be too careful of his position, too anxious to establish his dynasty upon the throne of France to risk a quarrel with England, which, more than anything else would imperil his darling objects; be that as it may, the people of England do not trust him, and drilling, exercises, reviewing, &c., go on as if the camp was again formed on the heights of Boulogne, and the army of England ready for its work. As to the effects, we look for them with much apprehension. Such a movement must beget a spirit of defiance and intolerance if any difficulty should unhappily arise, which would render it far more difficult of amicable settlement. It is like surrounding the powder magazine with combustible materials, when the first spark that falls renders it well nigh impossible, to prevent an explosion. As to its social effects—while we cheerfully admit that it will take some from worse pursuits, will keep them sober and healthy, make them better men and citizens—yet, we read history to little purpose if we fail to discover that a military mania is a great curse to a people; that it renders them restless and unsettled, gives them false ideas, false estimates of men and things, changes the last terrible resort of nations into an object of glory and honor, and does more than anything else to trample out the spirit of christianity and the law of love as taught by the Saviour. What can christians do? They can exercise their influence to prevent, as far as possible, these evil results, and they can pray that He who sitteth in the heavens would overrule these things, that out of them all may proceed good—that the ambition of one man, and the passions of the many, may work together to develop the purposes of the Almighty, and to fulfil his designs of grace to our beloved fatherland.

The details of the information to be given at the taking of the next decennial census, is deservedly exciting strong opposition among all sections and denominations, save that of the Established Church. It is proposed by the Home Secretary, Sir G. C. Lewis, who is supported in the matter by Lord Palmerston, that each head of a household should be required to give, not only the usual particulars sought for in a census, but the "religious profession" of himself and all under his roof, upon a certain fixed day, or rather night. It is evident at a glance that such a return would be worse than useless. In the first place, a large number will not fill up that portion of the form. A clause in the Census Bill, as first proposed, imposed a penalty for neglect to properly fill up. That, however, was expunged; and we may be sure, with the known repugnance of the masses to make any return which they can avoid, that portion will, to a very great extent, be omitted. Then it

is notorious that an immense number of people, who do not enter a place of worship from year's end to year's end, who are practically heathen, yet claim to be members of the Established Church. It is the national church, the church for which they pay rates; and if they belong to any church at all, they will think it that most certainly. They were baptised, most likely, by one of its ministers, were married at its altars, and have a faint recollection of being god-parent to somebody's child some years back; what more would you be unreasonable enough to require? All these, then, would go to swell up the "Church of England" schedule; and as the Premier was unguarded enough to say that these returns would be made "the foundation of legislative action," it is easy to understand how the Church party and the Tories rejoice in the prospect. A deputation of the Opposition, headed by Mr. D'Israeli, waited upon Lord Palmerston, to assure him of their support in carrying the objectionable clause; while on the other hand, about two hundred liberal members have memorialized him to expunge it, and have intimated their intention of opposing it to the last. Should Lord Palmerston, by the aid of the Tories, carry the clause, the days of his ministry are numbered, and he will never again be sufficiently trusted to command a majority in the House. It is to be hoped that he will see in time the folly of perilling so much for what would be worthless, and may intimate to the Home Secretary that the clause must be expunged. If persisted in, Dissenters have the power in their hands of making the return worthless, by declining to give the information so far as they are concerned; and this we think they would be justified in doing, if no other reason existed than this, that it is "an unwarrantable and needless interference by the state with personal opinion."

Since the above was in type, we learn that the objectionable clause has been withdrawn, but in a most ungracious manner.

A series of atrocities of a most horrible character have just been perpetrated in Syria; massacres have taken place which throw into the shade the terrible tales of the late rebellion in India, and which have produced a feeling of horror and execration throughout Europe. Some years back, it will be remembered by some of our readers, when Mehemet-Ali was Pacha of Egypt, the old man felt himself sufficiently powerful to set at defiance the authority of the Porte, and to aim at establishing an independent sovereignty over Egypt and Syria. Blood-thirsty old rebel as he was, there was one good feature about his government—he knew how to rule, and could keep his subjects in order. The English government of the day, fearing that if successful in establishing his rule over Egypt, he might come under foreign influence, and that at some critical moment England might find the way to India through Egypt, closed against her—espoused the cause of the Sultan, and at the imminent risk of a war with France, sent a squadron into the Mediterranean, and brought the rebellious Viceroy to obedience; and the grass is yet green over the fifty thousand of our countrymen who fell on the Crimea, while thousands are feeling the pressure of the taxation which the outlay of one hundred and fifty millions sterling in the last Russian war involved—and to what end, to prop up a decayed, effete and worthless monarchy, which has just now proved itself powerless to restrain, if it has not actually encouraged the wholesale destruction of one portion of its subjects by another, the murder in cold blood of thousands of unoffending christians by fanatical Mohammedans. The details as they come to hand, are shocking in the extreme. Zanleh, Sidon, Deir-el-Kamon, Rasheiya, Hasbeiya; and later still, Damas-

cus, with other places, have been plundered, and the christians massacred.—The conduct of the Turkish soldiers at Hasbeiya proves conclusively the complicity or helplessness of the governing powers. From the correspondence of the *Daily News*, we extract as follows :

“Hasbeiya is a beautiful village at the foot of Hermon, and close to the source of the Jordan. It contains, or did before the massacre, a population of 5,000 Christian souls, chiefly of the Greek ‘orthodox’ Church. To Protestant Christendom, Hasbeiya should be a place of the utmost possible interest, for it was here that the preaching of evangelical truth had borne more fruit than anywhere else in Syria. Of that Protestant community, which, a fortnight ago, was full of spiritual as well as material life, two men now live to tell the tale of their butchery, whilst of 4,000 Greek fellow-Christians, but thirty-three men have survived, and the fate of their wives and children is worse than uncertain.

“The village was attacked by an overwhelming body of Druses, on Saturday, the 2nd instant. The Christians armed to repel them, and for two days held their own, on the third driving back the enemy. Hitherto the commander of the Turkish troops had stood aloof, although he had troops enough at his command to repel and defeat the Druses, had he so wished. When he saw that the Christians were gaining the day, he called them back, and in the name of the Sultan ordered them to give up their arms, as he, the local representative of the government, would conduct them all safe to Damascus, where they would be better than in Hasbeiya whilst the civil war lasted. The Christians obeyed him, returned, gave up their arms, which were immediately packed up and sent toward Damascus, but with so absurdly small an escort, that the Druses took possession of both the muskets and the mules that carried them within an hour of their leaving the place. The Christians asked again and again to be sent with their families, as promised, to Damascus. For nearly a week they were put off with some pretext or other, until, on the sixth day after their being disarmed, two Druse sheiks of great influence arrived, and had a conference of several hours with the Turkish commander of the troops. No sooner was this conference ended, than the Christians observed that the harem (wives, women and children), as well as the property of the commander was removed from the seraglio, and that the Turkish soldiers also removed their baggage outside. Suspecting treachery, many of the Christians tried to escape from the place, but were prevented by the bayonets of the troops, whilst their women and children were ordered and compelled to remove to the large upper chambers of the buildings, the men being forced to remain below. The troops had hardly made the aforesaid arrangements, when the Druses were admitted into the seraglio, and rushed like hungry tigers upon the unarmed mob in the court-yards. No man was spared. In ten minutes the very stones were an inch deep in human blood. No butchery ever known in history equalled this in ferocity and cowardice. In half an hour upwards of a thousand strong men were hacked to death. Some few tried again to escape, but were driven back by the bayonets of the Turkish soldiers, and the Druses had their revel of blood undisturbed ; mothers, wives, daughters and young children witnessing from above the massacre of their relatives. In the slaughter, some few hid in out-of-the-way chambers ; others escaped notice from being heaped over by the dead, and these, by God’s mercy, managed in the night to escape, wandered down to the coast, where one Ali Bey, a Metuali chief, protected them, and so to Tyre, where they took ship to Beyrout. Of the fate of the women and children, nothing is yet certain ; but from what is known of the Turkish soldiers, it is feared that the fate of the former will be one worse than death. Of the Protestant community not a man escaped, but more than one of the Greek Christian refugees bear witness how they met their fate—exhorting others to turn to the Saviour and pray to him in their last hour.”

And from an occasional correspondent of the *Times* the following brief summary :

“Our whole country is in ruins ; the wealthy province of Metten, with all its villages belonging to the Christians, has been pillaged and burnt, and women

violated. Zahleh and its environs, Hasbeiya, and Rashieyh and its environs, received the same fate; their inhabitants, men, women and children, were slaughtered, none being saved except about two hundred in every one thousand. The whole district of Yezzin has been destroyed; priests murdered, women violated and killed; and the same things are going on to-day at Dar-el-kamen. The Christians of Damascus, Aleppo, Naupulas, Jerusalem, and all other places throughout Syria, are in imminent danger of losing their women, childrer, property, and even their lives."

By the latest telegraphic despatches we learn that the total destruction of life is estimated at from 7,000 to 8,000, and 151 villages:

"These events have naturally excited the attention of the Great Powers. Our own Government have made strong representations to the Porte, and sent ships of war to Beyrout to protect British subjects. The Emperor of the French appears to have gone a step further, and threatens active intervention on behalf of the Christian population, unless the Sultan's Government adopt instant and adequate measures.

The latest news, is that England and France have agreed to interfere immediately.

We have received intelligence of the death of the Rev. Thos. Scales, of Leeds (uncle of the Rev. T. S. Ellerby, of Toronto). We can only this month chronicle the fact. Next month, if space permit, we will give a short sketch of his life and ministry.

Correspondence.

LETTER FROM REV. W. F. CLARKE.

To the Editor of the Canadian Independant.

GUELPH, July 28, 1860.

DEAR BROTHER,

After all that has appeared in your columns respecting the British Columbia Mission, it is due to your readers that they be informed of the final action on the Colonial Missionary Committee, in reference to myself. It is embodied in the following resolutions:

"The Secretary, after stating the circumstances of the case, presented a draft of resolutions, and a letter to be sent to Mr. Clarke which he had prepared. After a very lengthened consideration, the following resolutions were adopted:

First, that this committee have noticed with sincere regret the tone and spirit in which Mr. Clarke has permitted himself to write, especially as they have endeavoured in all their communications with him to manifest the consideration and kindness which they regard as due to all their brethren labouring under their auspices in every part of the world.

Secondly, that they consider Mr. Clarke's retirement from his post without first consulting the Committee, as unwarrantable and ill-advised: they will, notwithstanding, honor the two bills which in his letter of May 14th, he advises he has drawn, bearing date April 10th and May 10th.

Thirdly, that they consider Mr. Clarke's interpretation of the resolutions of this Committee transmitted to him under date December 30th, 1859, as a mistake;

they intended, notwithstanding their well-known opinions against slavery and the distinction of color, to abstain from offering any opinion on the course of procedure pursued either by him or by Mr. Macle, but simply to express their regret that such serious differences should have arisen between them; and especially that Mr. Clarke should have prepared, printed and distributed the "circular" referred to in the resolutions in question.

Fourthly, that therefore on a review of all the circumstances of the case, the resignation of Mr. Clarke be accepted, dated from the time of his leaving Vancouver Island."

I forbear lengthened comment, at present, simply adding that the financial part of the above action, leaves me *minus six hundred and forty-five dollars*, return travelling expenses, besides my severe loss by the shipwreck of my household effects, clothing, and library, on the passage out to Vancouver Island. This latter loss, should the small insurance be recovered, which as yet is doubtful, will be not less than *a thousand dollars*. Other sacrifices might be added.

I am far from satisfied with the Committee's treatment of me, and do not mean to submit to it, if I have any redress.

Yours very truly,

WILLIAM F. CLARKE.

A PROPOSAL FOR A GENERAL AMERICAN CONGREGATIONAL UNION

To the Editor of the Canadian Independent.

SIR,—In presenting the salutations of the New Hampshire General Association, to the Congregational Union of Canada, I laid upon their table a resolution passed by the former body, purporting that it is expedient to form an American Congregational Union, and directing their delegates to all corresponding Congregational bodies, to present said resolutions to those bodies, and request them to take action thereon. The business Committee of the Union reported on said resolution, and it was laid on the table for discussion at some convenient time. I hoped it would come in the regular order of business, while I was present, that I might more fully explain the object of the resolution, but I was obliged to leave before such discussion was had, and I was informed that in consequence of the press of other business, it was laid over until another meeting. Will you permit me through the *Independent* to say a few words on the subject?

1st.—As to the constituency of such a Union :—It is designed to bring together a representation of all the orthodox Congregational bodies in America. The basis of such representation as to numbers would be a matter of little moment, as on Congregational principles it could assume no ecclesiastical powers.

2nd.—The organization of such a Union :—That it be composed of representatives both lay and clerical, appointed by Congregational bodies, in such numbers and form as they may think best. It should not be a Congregational mass meeting, as the Albany Convention virtually was, and yet Congregationalism in its various parts should be represented.

3rd.—Meetings of the Union :—Not so frequent as to be burdensome, nor so infrequent as not to carry a growing interest over from one meeting to another, say, once in 3, 4, or 5 years.

4th.—Business of the meetings :—A statement of the position of Congregationalism in the various sections of the body: its growth or decline;

trials, difficulties and encouragements; discussions of subjects pertaining to the interests of Congregationalism, and the kingdom of Christ, enlargement of acquaintance with Congregational brethren from divers quarters; an interchange of sympathies, enlargement of plans, and concentration of effort.

5th.—Importance of such a Union:—Congregationalism has the least of ecclesiastical organism in it, yet it has a concentrated individualism; while it imposes the least organic restraint, it brings a bond of union upon individuals which gives the body an identity throughout. In other bodies we see the power of ecclesiasticism. We see it in Presbyterianism, Prelacy and Popery. The disposition to organic action is doubtless laid in a deep and reliable principle in human nature; and as Congregationalists, we should not overlook this principle. But while we reject everything like ecclesiastical dictation, we give the largest and freest play to all the sanctified affections of the individual i. arts. Here is our strength. Congregationalism awakens and puts in action individual minds; and in the free play of those minds we range the whole field of religious inquiry, and in that range we come to great central truths, which draw us by bonds that the hands of man must not touch. We sit together in heavenly places, having no authority over us, but Christ, the Head of the Church.

Such is the fundamental principle of Congregationalism; giving the largest and freest action to the human mind, and at the same time binding those minds in an indissoluble bond held by the hand of God. We can encompass the whole world in our Union, and yet leave each individual freely to add his strength to the common brotherhood. Such a brotherhood we have formed on a limited scale in our various associations, conventions, &c. And we wish to go on enlarging it until it carries its unnumbered benefits through the world.

We have, indeed, an organization operating in New York called the "American Congregational Union," but its constituency, purpose and plan, is altogether different from this. It is almost wholly executive, statistical, a society of paying members. It is doing a noble work, in its missionary department, aiding to build meeting houses, &c., but as a Union of Congregational Churches it does not and cannot meet our wants. They may and will be mutual helpers, but cannot occupy the same field of labor.

We have also the "Congregational Library Association" in Boston, which is occupying a distinct field, and in its historical labors is very valuable. But it is and must be local and limited in its operations. All these help forward, give strength and expansion to the great idea of Congregationalism, but they can never give embodiment and visibility to it, and present it in its freedom, unity and power, as it deserves to be seen in the world. We need to see Congregationalism laying its foundations deep as the eternal truths of God, and then going forth free as the light and air of heaven, adapting itself to every feature and every want of the human mind; gently, but with irresistible might crushing all the powers of sin, and leading men back to free fellowship with God in Christ, and with one another. Of other systems of Church polity we say nothing. God bless them and make them instruments of good. But there is not one of them which is not seriously faulty, both as respects the true philosophy of the human, and as respects the richness, freedom and precision of gospel truths.

With respect, yours,

J. CUMMINGS.

Exeter, N. H., July 9th, 1860.

Obituary.

EXAMPLE TEACHES.

The following notice of a departed brother in the Lord, constituted the closing part of a funeral sermon, delivered by the Rev. James T. Byrne, at Whitby, Lord's day, July 22, 1860, from Ps. xxiii. 4.

While we have addressed the *living* in relation to what is before them, and endeavoured to awaken in their minds encouraging views in their anticipation of death, it is highly proper that we should now make some allusion to him whose decease has given occasion to this discourse.

Mr. John Gillivray was born in Scotland, in 1784, and died on the 17th instant, having nearly completed his seventy-sixth year. He was married in 1812, and had ten children by her who now survives him after a companionship of more than forty-seven years. Four of those children died in the mother country, and four have been removed in Canada during the pastorate of the present preacher, respecting whose decease he has spoken on different occasions. A son and daughter only remain out of this family, who doubtless will be a comfort to their aged mother; whose steps, we trust, will be directed by the same gracious Being who has taken away the head.

The deceased, we are informed, connected himself with a Congregational or Independent church in Scotland, about the year 1814 or 1815, under the pastoral care of the Rev. J. Robertson, now in Sherbrooke, Canada East, and, as reported to us, in his eighty-ninth year. Mr. Robertson was in Whitby in 1833, being invited thither by some who knew him in the old country, and was very near being settled in this township; but Providence directed him to the East, where he has continued to the present time, and where he still labours with remarkable vigor and power, although his hearing is materially affected.

In 1843, the Congregational church in Whitby was organized, consisting of sixteen members, among whom we find the name of the deceased; from which time to the close of his life he remained in fellowship, regular in his attendance on all the meetings, punctual in his payment of whatever amounts he subscribed, and ready to lend a helping hand in general benevolence. All who knew our deceased friend, will bear witness to the truth of what I advance. He was a quiet living man, regular in his habits, upright and honourable in his dealings; a man of few words, unobtrusive in his manners, firm in his convictions and principles, averse to meddling with the affairs of others, and saying very little of his own. During my acquaintance with him, I always found him highly respectful to his pastor, and attentive to his ministrations. From his age, his deafness, his diffidence, and his want of confidence in his speaking powers, he was deterred from those activities in the church, which his independent circumstances seemed to demand; still, in many respects, he was not behind any when called upon to act.

To a pastor in a small church, toiling amid many difficulties and discouragements, it is cheering to observe in the flock individual characteristics, which, if more general and extended, added, it may be, to others, would augment the power of the church, strengthen the hands of the minister, and contribute to attract others to the congregation, and to the fellowship. The doctrines and polity we hold are entitled to respect. They have a history worthy of record, and achievements of which none need to be ashamed. The past and the present have a voice which will not be lost upon posterity, and those will be

blessed who hold to their principles intelligently and piously, with charity to all men. Our brother had this conviction, although he was not a conspicuous man, nor likely to become such. He held to sound principles, and connected with them strict moral conduct.

Many, especially in a newly settled country, amid the zeal and excitement of rival sects, and the influence of what seems to be popular, are flighty and unsettled, much taken with what is new, and too often wander from their own fold into others, to gratify a vain curiosity, without deriving either mental or spiritual benefit, or reflecting upon the influence of their example on the young and rising race, on members of other churches, or on those disaffected to the cause they have espoused. But our aged friend did not *thus* err; he was *always* in his place when health permitted, and from *none* of the meetings did he absent himself, whether in the week or on the sabbath.

Christians, truly alive to their religious obligations, will often have to exercise forethought and self-denial, in order to perform those obligations to the Saviour, the pastor, the church, and the community; but they will be richly rewarded by so doing, and their example will exert an influence not always known to them. Example teaches, and its power is proverbial; especially when general consistency is connected with the regular observance of external ordinances. In this respect our aged brother was exemplary, acting from principle throughout. He was a man, too, that often read his bible, and observed family worship, although he did not, from his natural diffidence and sense of unfitness, take part in social prayer meetings. *This is another point* in his character, which our brethren will do well to remember.

Another fact may be mentioned in this connection. Societies and churches are often embarrassed and perplexed by the irregularity and want of promptitude and honourable fidelity, on the part of many who contribute to their funds. When weighed in the balances of the sanctuary, some are found seriously defective. Such, however, was not the case with our friend. He gave from conviction, and systematically, and with remarkable punctuality, not only in support of the ministry, but to other objects he regarded with favor. He *acted with forethought, and with system, in everything* he undertook, and he was generally efficient. I shall not attempt any illustrations of this, but will now refer briefly to the *closing scene* of his life.

From the beginning of March, when he was taken ill, he had a conviction that it would be his last sickness; and although he rallied and revived at intervals, he was at length confined to his bed, and for weeks *looked for death* with the calmness and dignity becoming a Christian, and waited with striking patience and resignation for the appointed hour. He had no emotions of exulting joy, like some; nothing remarkable in his experience to state; no sayings or wishes to utter;—but he was free from fears and uneasiness, calmly anticipated death, made every necessary arrangement like a man of business, rested as a sinner on the merits of the Saviour, in whose gracious and glorious work he wholly relied, and never murmured or complained. The bent of his mind was apparent to his pastor, and much transpired in his visits which need not now be narrated. He looked at the shadow of death like the Psalmist, without any fear of evil; the good shepherd led him through the valley, and comforted him with His presence, His word, and His spirit. He was sensible to the last, leaning upon Jesus as his Saviour and Friend; and we doubt not, he now realizes His presence and favor beyond anything he ever enjoyed on earth.

News of the Churches.

FORMATION OF A CONGREGATIONAL CHURCH IN MEAFORD.

A Congregational Church was organized on the 27th of June, in the village of Meaford, county of Grey, C.W. Rev. Joseph Wheeler of Albion, and Rev. Joseph Hooper and Deacon William Smith of Owen Sound, were present and conducted the services. There would have been a larger deputation from the Owen Sound Church, but for an unexpected derangement in the steamboat's time of passage, which disappointed them of a conveyance. The organization services were held in the afternoon. Mr. Wheeler read the covenant to the persons uniting, and, after they had subscribed to it, introduced them, each to the others, as members of the same Christian brotherhood; and then gave them brotherly congratulations and well wishes and the right hand of fellowship on behalf of his Church at Albion, followed by Mr. Smith with the same on behalf of the Church in Owen Sound. The Sacrament of the Lord's Supper was then celebrated, Mr. Hooper presiding. In the evening a sermon was preached by Mr. Hooper on the Distinctive Principles of Congregationalism, from Matt. 23 v. 8. "*One is your Master, even Christ, and all ye are brethren.*"

The formation of this Church has not been determined upon without much prayer and consultation. It has been contemplated for a long while. But for the removal of some persons it would have been performed years ago. The number of members is small—only six, with an expectation of two more soon. Some who would have joined this Church if it had been organized before, have joined other Churches. In the meantime the friends have received occasional visits from ministerial brethren. During the Institute vacation of last year, they enjoyed the services of *Mr. Duff*, one of the students. Another of the students, *Mr. Smith*, is labouring for them this vacation. They hope thus to secure the services of students till able to maintain a pastor. They have a lot paid for, on which to build a chapel. The edifice may be erected in two or three years. In connection with Meaford there is a station about ten miles distant, called *Williamstown*, where there are three or four Congregationalists and a very good Congregation, which is occupied once on every alternate Sabbath.

Meaford is a village of 500 or 600 inhabitants, beautifully situated on the southern shore of the Georgian Bay, about midway between Collingwood and Owen Sound. It will soon be connected with both of these places by a gravel road, and is now by a steamboat that passes both ways daily. The surrounding country is excellent for agriculture, and picturesque in scenery. This village is likely to become a place of importance. May the little Zion whose origin we have chronicled be a power for righteousness in its midst!—*Communicated.*

SABBATH SCHOOL CONVENTION.

A convention to consider measures for the promotion of Sabbath School interests in the counties of Grey and Bruce, was held in Owen Sound on the 3rd and 4th ult. Seven ministers and thirty-three delegates from Sabbath Schools were in attendance. Reports were received from 22 schools, giving an aggregate attendance in them of 1,134 scholars, and 158 teachers, and an average attendance of 809 scholars and 135 teachers. In 14, regular teachers' meetings are held; 15 report prosperity; 17 are suffering for want of books; 6 have no library; in the other 16 there are 1,877 volumes; \$150 in all have been raised during the past year, chiefly for books. Some schools were not reported. The sessions of the convention were pleasant and full of interest—we trust that much good will result from them. Public meetings were held in the evenings of the convention days, for addresses to the people and Sabbath school scholars of the town. It was good to be there. Another convention is to be held in the same place sometime next year.—*Communicated.*

THE AMERICAN HOME MISSIONARY CONFERENCE.

The General Association of Massachusetts and Connecticut, the General Convention of Vermont, and the General Conference of Maine have declined the proposal of the N. S. Presbyterian Church for a conference in relation to the difficulties between the two denominations, as co-operating in the A. H. M. S. "The views expressed by the Maine, Massachusetts and Connecticut bodies were, that as the General Assembly in their church Extension work had established a policy inconsistent with the principles of co-operation which govern the operations of the A. H. M. S., it would be useless to go into a Conference on the subject. The Vermont Convention assigned as a reason for declining the Conference, that the churches in Rhode Island, New York and the West were not to be represented in it."

GENERAL CONVENTION OF CONGREGATIONALISTS.

The proposal to which the letter of Rev. J. Cummings, Exeter, N. H. published in this month's *Canadian Independent*, refers, was considered by the General Conference of Maine. The following is their action :

Rev. Mr. Jordan, from the Committee (consisting of Revs. W. V. Jordan and B. G. Willey and Dea. S. Adams) to consider this subject, reported as follows :

Your Committee think that neither the condition nor the wants of the Congregational churches of the country, nor any defection from "the well-established principles of our Puritan fathers," call for any additional change in our system of Congregational organization or polity. Certainly we need no increased machinery for the working of the system—no centralization of power with a tendency to a hierarchy.

Therefore your Committee feel bound to report adversely to the request of the General Assembly of New Hampshire, asking for the co-operation of this body for the formation of an American Congregational Union ; not regarding such an organization as expedient. Report adopted.

Bills from the Fountains of Israel.

THE HARMONY OF CONGREGATIONALISM WITH THE LAWS OF HUMAN ASSOCIATION AND HUMAN WELFARE.

BY THE REV. MR. BATCHELOR, OF GLASGOW.

(A Speech delivered at the Scottish Congregational Union of 1860.)

I cannot better define what I mean by association than by contrasting it with society. There is a wide difference between human society and human association. Society is unavoidable, association is voluntary. The region in which I am born, the people who are my fellow-countrymen, the persons who are my neighbours and contemporaries, are matters not determined by me. My consent is not sought. It is all settled for me. On the contrary, association is voluntary. My friends, my companions, my acquaintances, are chosen of my own will, and I have my reasons for selecting them. Again, society does not acknowledge equal rights in all its members. Some men have political and social influence which others have not. Equal right is the basis of association. I may accept or decline any man's friendship and any man's co-operation. Finally, by association we seek mutual advantages, which society does not afford. Association is created by the possession of common convictions, and the prosecution of common objects. Association, therefore, is voluntary in its nature, is founded on equal rights, and contemplates common advantages. Freedom, equality, utility, are its substantive notions. Philosophy, science, art, literature, politics, philanthropy, religion, in-

fidelity, have their associations. What kind of a thing is a church? I use the word church in the sense in which it was understood by the Apostles—a congregation of saved persons. Luke tells us, Acts, chap. ii. :—“All that believed were together.” A little lower he writes, “And the Lord added to the Church daily the saved.” “All that believed” are evidently the same as “the Church.” The second assertion, “The Lord added to the Church, the saved,” clearly implies that the church was composed of “the saved” already, and that only “the saved” were regarded as suitable persons to be added to their numbers. This is borne out as well by the expression, “all that believed.” “Believe, and thou shalt be saved,” is the command, and we expect to find that persons said to have “believed” are “receiving the end of their faith, even the salvation of their souls.” I repeat, then, what kind of a thing is a church? Is it identical with society, or is it moulded by the ordinary laws of human association? A church is clearly an association. You cannot take a map, draw a circle, and say, “All the people to be found on these square yards of soil shall be called a church. You may as truly call the people an association of philosophers or jurists as call them a church. Nor will it make them a church simply to collect them in an ecclesiastical building, any more than gathering them in a hall of science will make them an astronomical or geological association. A church, like every other association, must begin with the intelligent choice of its members. It must next recognize equal rights in all who compose it. As creatures before God they are equal. “There is no respect of persons with God.” “We are all His offspring.” As sinners they were equal. “All have sinned.” As saints they are equal. “One is your master, even Christ, and all ye are brethren.” They are “heirs of God, and joint-heirs with Christ.” Finally, a church seeks mutual and common advantages. The church restores the noble and the serf, the prince and the peasant, to their natural and original level. The wealthiest merchant and the humblest artisan bring precisely the same broad Christian convictions with them when they seek the fellowship of Christian brethren. The qualifications for church-membership in the illiterate and the learned are identical. Their spiritual resemblance is the ground of their union, and it would be criminal to permit their social dissimilarity to lessen their fellowship. The objects which they seek by association are the same. You could name no purpose which might be sought by a king, through church-communion, that would not be sought, and for the same reasons, by the humblest and poorest Christian subject.

True Christian character and true Christian communion can desiderate and obtain only one and the same intention whether the human beings be clad in russet or robed in imperial purple. A church, therefore, ranks above society. It observes the laws of ordinary human associations. It originates in free, intelligent, personal action; it rests on the equality of human and Christian rights; and in the monarch and the rural labourer it contemplates, through common convictions and common qualifications, the attainment of common blessings in “the life that now is” and “that which is to come.” Having seen to what class of arrangements a church belongs, we may proceed to ask what kind of machinery do human associations ordinarily select? This is a most important inquiry. What is the form which association invariably observes in the midst of our free civilized progress in these days? Let it be, if you please, an organization of men of science, a literary institute, a body of parliamentary reformers, a Young Men’s Christian Association, or an assembly of teetotalers. They want to embody their opinions, inform their adherents, and propagate their conclusions. Well, what do they do? Will their associations take the shape of Episcopacy? Will you have philosophical, or literary, or teetotal archbishops, bishops, deans, archdeacons, canons, and prebends; and will all the unofficial members be extinguished by the heterogeneous domination which somebody or other, and not their own suffrages, set over them? If not, will the Methodist Conference be the form? Will a hundred self-elected and irresponsible presidents settle, beyond any further appeal, the business of all the individual, scientific, parliamentary, teetotal, or philanthropic associations in the country? To come nearer home—Would any body of men dream of erecting a philosophical, a scientific, a literary, a philanthropic, or a teetotal presbytery? Never. All these systems are out of harmony with the laws of human associa-

tions. What would you think of a General Assembly sitting in Edinburgh, dictating to a literary institute, or a Young Men's Christian Association, or a body of political reformers, in Aberdeen, Dundee, or Glasgow, whom they might select to be their president. Imagine a presbytery in London forbidding a Young Men's Christian Association or some benevolent institute in Liverpool, to use a musical instrument in their assembly. One would feel astonished at the endurance of such associations, and would wonder into the middle of what age we had been put back. Well, then, what mode of organization would any of these associations adopt? Whatever adaptations might appear, these would be their fundamental characteristics: There would be first, the free, enfranchised, constituent membership; secondly, they would elect by free, equal, associated right, an acting committee; thirdly, by the exercise of the same functions, they would select a suitable president. Is not that Congregationalism? They would neither create an episcopacy, a conference, nor a presbytery. Suppose a number of missionary institutions, Young Men's Christian Associations, or teetotal bodies felt the desirableness of improving or enlarging their plans of operation. They resolve on some central town for conference—conference in the proper sense of the word—not to deliberate, resolve and coerce beyond all appeal, but to confer for the acquisition of knowledge and the suggestion of action. I need not say, that such gatherings without any controversy, but from the operation of the common law of human association, will neither be an Episcopal convocation, a Methodist conference, nor a Presbyterial assembly, but must be a Congregational union. Their conference will be simply fraternal. London will not legislate for Manchester, nor Edinburgh for Glasgow. The great outlines of church guidance in the New Testament are neither Episcopalian nor Presbyterian. That the New Testament churches were in every respect exactly the same as our own, I do not pretend. There are no two churches of our own faith and order microscopically alike. But I believe, that the broad fundamental characteristic distinctions of the revealed church-polity conform to the ordinary laws of human association, which I have claimed for Congregationalism. Freedom, equality, and self-governed independence, are the frontal traits of Apostolical and British Congregationalism. The pastor, the deacons, and the church-convocation, are president, committee, and enrolled and enfranchised membership. In the 16th chapter of Acts we find Paul preaching at Philippi, and we learn that he gathered a few converts. We hear no more of the effects of the apostle's labours. We expect, that by the operation of the simple laws which have been expounded, guided by the suggestion of the inspired teacher, a Christian association, of the natural order everywhere assumed, will be the product, if the work of Paul survives at Philippi. Now it so happens, or rather it has been providentially arranged, that a letter by Paul to this same Philippi, written some time after, has actually come down to us. He begins—"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops (episcopoi) and deacons." Here you have a saved church-membership, a plural pastorate, as we sometimes have, and a diaconate. The membership here called "all the saints in Christ Jesus," are named in the letter to Thessalonica "the Church—in God the Father, and in the Lord Jesus Christ." Kindred descriptive phrases occur in other letters. In Galatia there were several congregations of believing brethren, and that letter is addressed to "the Churches of Galatia." It is a singular fact, that the apostles should have adopted this form of association for their churches which is the very blossom and fruit of our free British ideas and our free British activity. Few will be hardy enough to assert that this is the result of chance, or that it springs from the uninspired but united sagacity of the apostles. That they did it at all, in such an age, is a proof that they were divinely bidden to do it. But I have heard it said, it was so simple and natural a course to adopt, that they could not avoid it. Simple and natural are high commendation. But men never hit on the simple and natural in their spiritual relations and spiritual doings. The British Congregationalists claim no credit in contriving their theory. Whether they were mistaken or not, they got it from no place in their judgment but the Word of God. The great church-systems of the world prove that men have no proneness towards the simple and the natural.

Here I should expect to reach the natural only through supernatural help, and here I hail simplicity as a signature of divinity. Men tolerate and cherish in religious associations what in these days they neither attempt nor endure in any other associations. But some persons will say, your Congregationalism is very beautiful in theory, but it does not get so many adherents as many other modes. That argument extinguishes Protestantism, and sets up Popery; and, pushed a little further, overturns both, and yields the palm to heathendom. It is perilous to make numbers the test of truth and duty. But it is sometimes alleged, your independency has a good deal of practical difficulty in the working. There can be no doubt that absolute liberty is a very inconvenient thing under some circumstances. The Government of Louis Napoleon is a far simpler and more tractable agency than the Government of the British Queen. What explosions we have from Parliament, and press, and platform! What divided counsel and action enfeebles us sometimes! But the Emperor, for commerce or war, can wind up all France at any moment, and it will go like a clock. The more the spirit of ordinary human association enters our political region, the less will the hammer of a single leader serve to strike the hour on every bell in his party at a blow. Liberty has its infelicities, and we are content to pay the price. It is worth all the money. This whole matter of the trouble of freedom opens the inquiry—what is the intention of Government? Is it the quietude of the ruled, and the ease and *eclat* of the rulers; or is it the welfare of both? The proper development of man should be the aim of all regulation. This will require training in the governed, and qualification in the governor. These truths are experienced in all human associations. It is not peculiar to a Congregational church. The presidency of a free, equal, independent fellowship should not be entrusted to a novice or an incompetent. It demands wisdom, patience, firmness, sympathy, generosity, and every attribute of Christian manliness. Ah! but some will say—returning to the charge—your churches are frequently disturbed. If you had only a Presbytery to silence these troublesome people, don't you think it would be better? There are temporary advantages in many wrong things, and temporary disadvantages with many right ones. No person can read the letters of Paul, without observing that Congregationalism, in the hands of the apostles, was proportionally—nay, I think, more troublesome—than now-a-days. It is quite possible that the peace of a church may be the most criminal charge which you can bring against it. There is something above peace—purity. It is a sin and a disgrace to a Christian association to be tranquil when evil in its midst demands indignant protest, and unsparing condemnation. We have no right to defeat the natural and spiritual laws of God by our church mechanism, but ought to construct our rules to give the freest play to them all. Why is Christian association to be put out of the category of ordinary human associations? We cannot have a human and secular association without trying and training each other by the contact and collision of our individualities in the prosecution of our common enterprise. We have to meet tempers which we do not like, and confront personal angularities which we would rather avoid, and we are made better by co-operating under such circumstances with our fellow-beings. Why are these laws to be limited, or muffled, or circumvented in Christian associations? Christ has given to all these persons new motives and loftier principles, and association is to elicit their exercise. Association, instead of being remoter, should be closer; instead of being restrained, it should have an ampler range. This is "the perfect law of liberty." It is impossible to narrow Christian freedom without defrauding men of Christian graces. This is overthrowing the natural plans and moral intentions of God. It is an injury to keep a professing church quiet by tying its hands, and telling it to hold its tongue. Christian virtue is not the absence of temptation, but principled resistance, developed integrity. I hold that the very best scheme of social and spiritual regulation is that which demands the perfection of the individual, which prompts its attainment, and aids in its cultivation. That is not the best formative influence which simply smoothes down all the waves that ruffle the surface of the community. Until the millennium comes there always will be crooked people in the world, and often they will be forward in proportion to their crookedness. I do not see what the straight and crooked exist

for, if it be not to try and confirm the straight, and strain and straighten the crooked. The system which interposes nothing but Christian feeling and Christian principle between dissimilar individualities, must lay every person under the necessity of improvement. In a free, equal and independent communion, Christian excellence is absolutely indispensable. Where there is faithfulness the Church will reach a high standard of reliability and worth from the proved stability and value of its individual units. This is the best for the world. The plant must be matured before it casts good seed on the neighbouring soil. It is only a particular extension of the same truth, that that society and nation are the best where family training is wisest and purest. There are indications abroad of a disposition to realize, to a greater or less extent, the laws of true Christian association. There are movements in the English Church in this direction. The disturbances which are ever occurring in the great Methodist body are avowedly of this nature. The Free Church is a greater contribution to the general issue than its leaders understood or intended. The United Presbyterians are alleged to grow in congregational action, and especially, as one would expect, in towns and cities. We attribute to none of these brethren a disposition to accept our Congregationalism. Whether that is our fault or not, I have not time to ask. Certain it is, that independence is a better thing than Independents have, alas! often represented it to be. I am satisfied that in the majority of cases, divisions and distractions in false ecclesiastical systems are directly traceable to their polity; while I am convinced that our divisions and distractions, in the majority of examples, arise from unfaithfulness to our avowed Congregational principles. Before I resume my seat, I wish to say one word about our churches which have become defunct in Scotland. None of us heard of the fact without pain. A Congregational Church cannot survive the loss of its godliness. If you can say of one of our churches—"Thou art dead," you will not long be able to add—"Thou hast a name that thou livest." We are apostolical in this, that if we let the sacred flame expire, Jesus Christ "will remove" our "candlestick out of his place." The men-made machinery grinds on without the loss of a single-wheel in the great politico-ecclesiastical engines, whether the fire burns for God or the devil. But a Congregational Church is a divine organism, and if its life departs it dies; and death with us is dissolution. I am glad of it. It is one of the merits of Congregationalism, that when the trunk of a church is rotten, and its branches sapless, you cannot trick it out with painted leaves and artificial fruit. When a church with us yields up its vitality—strength, beauty, and worth, all go back to the soil. Organisation and reality are inseparable. If life retreats, the constituents decay, and death by consumption is the natural issue. When the essence of the Gospel has evaporated from one of our churches, the organisation will not remain as an empty vessel with a false label. A wrangling or a dying church is not a thing for a Congregationalist to be ashamed of. As a man he may lament the sinfulness of this fallen world, and as a Christian he may deplore inconsistency and hypocrisy; but as a Congregationalist he should rejoice that his is not an elaborate and cumbersome ecclesiasticism to represent men to be what they are not, and to hide what they are. Very clear it is, then, that our whole care should be to be strong in faith, and prayer, and love, and purity, and all holy self-sacrifice. We have nothing else to depend upon. We must be, as ministers, deacons, and churches, the organs of the Holy Spirit, or we are absolutely nothing. Whatever may be our pastoral difficulties, we must take care that our Christian peace flows with a deeper, broader, calmer volume the farther it rolls from its source, in our spiritual history, right on to its junction with the shoreless, endless life. If faithful, we shall not want Divine success in our most unpromising spheres of toil. Vitality will flourish in the most unfriendly situations. Flowers of the most delicate and vivid beauty spring from fissures of crumbling rock on the edge of the torrent. Their frail and elegant blossoms tremble in the uproar, and sway in the wind awakened by the rushing waters; yet they live on the spray, and smile on the terrible thunders of the fall.

The Fragment Basket.

SELF-CONTROL.—Robert Hall, so mighty and eloquent in the pulpit, was apt to be impetuous and overbearing when uttering his opinions in private. But he watched and prayed against this infirmity till he perceptibly gained in modesty and sweetness of temper. Once when he so far lost his self-command as to become heated in a debate he abruptly closed the discussion and left the room. The company supposed that he had gone away in anger; but he was heard to ejaculate with deep feeling “Lamb of God; Lamb of God, calm my excited spirit.” He went away not to show anger but to conquer it by prayer—willing to lose his accustomed triumph in an argument, if he could win the greater victory over himself.—*J. P. Thompson, D. D.*

RECOGNITION IN HEAVEN.—I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven, principally kindles my love to them on earth. If I thought I should never know, and consequently never love them after this life, I should number them with temporal things, and love them as such; but I now delightfully converse with my pious friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those that are dead or absent, believing that I shall shortly meet them in heaven, and love them with a heavenly love.—*Baxter.*

Poetry.

EVENING PRAYER.

I come to Thee to-night,
In my lone closet, where no eye can see,
And dare to crave an interview with Thee,
Father of love and light!

Sofly the moonbeams shine
On the still branches of the shadowy trees,
While all sweet sounds of evening on the breeze
Steal through the slumbering vine.

Thou garest the calm repose
That rests on all—the air, the birds, the flowers,
The human spirit in its weary hour,
Now at the bright day's close.

'Tis Nature's time for prayer:
The silent praises of the glorious sky,
And the earth's orisons profound and high,
To heaven their breathings bear.

With them my soul would bend
In humble reverence at Thy holy throne,
Trusting the merits of Thy Son alone
Thy sceptre to extend.

If I this day have striven
With Thy blest Spirit, or have bow'd the knee
To aught of earth, in weak idolatry,
I pray to be forgiven.

If in my heart has been
An unforgiving thought, or word, or look,
Though deep the malice which I scarce could brook,
Wash me from the dark sin.

If I have turn'd away
From grief or suffering which I might relieve,
Careless the cup of water e'en to give,
Forgive me, Lord, I pray.

And teach me how to feel
My sinful wanderings with a deeper smart,
And more of mercy and of grace impart,
My sinfulness to heal.

Father! my soul would be
Pure as the drops of eve's unsullied dew,
And as the stars whose nightly course is true,
So would I be to Thee.

Not for myself alone
Would I these blessings of Thy love implore,
But for each penitent the wide earth o'er,
Whom Thou hast call'd Thine own.

And for my heart's best friends,
Whose steadfast kindness o'er my painful years,
Has watch'd to soothe afflictions, griefs, and tears,
My warmest prayer ascends.

Should o'er their path decline
The light of gladness, or of hope, or health,
Be Thou their solace, and their joy and wealth,
As they have long been mine.

And now, O Father, take
The heart I cast with humble faith on Thee,
And cleanse its depths from each impurity,
For my Redeemer's sake.

Hymns of the Ages.

Family Reading.

"WORSHIP GOD."

In the centre of a beautiful bay, on the southern coast of Devonshire, there stands a little village, commanding at once the two bold headlands that stretch out into the sea, and all the intervening panorama of corn-field, meadow-land, and white cliff nodding over snowy beach. Within sight of this village, and in full view of the lovely scene of which I speak, there stood some years ago a whitewashed cottage, ill-shaped and utterly unworthy of the spot, yet dear as ever home had power to be to Horace Brandon and his heart's throned idols.

These idols were but two, but they sufficed to fill his life with joy;—whether that joy had strength, and could endure, he asked not, nor dreamed of asking. Enough for him, it seemed, that he had power and will to bring his offering to the shrine, and bow before it with an absolute devotion; enough for him that he was beloved by those he worshipped, and that their lives were blended with his own so truly, that to think of parting had been agony beyond all earthly pain.

Kate Brandon was not unworthy of her husband's love. Educated in France, yet full of deepest enthusiasm for her native country, she united in this quiet home beside the sea all the refined politeness of superior continental manners with the true-hearted frankness of an English lady. To her fair hands the cottage owed its waving garlands of pale woodbine and climbing rose trees; and all the perfume of the little garden that called the solitary stranger to rest long beside its fences was the result of her wise forethought in the days of early spring.

They had one child. To what shall I compare her ! In the most beautiful creations of the poets I best love, in the most glowing of my dreams of heaven, there are continual glimpses of thee, *Ettie* ! Nor is it outward beauty that enchains me—*though thou art beautiful as are the stars of night ! it is that through thy dark mysterious eyes—now flashing forth a lustrous glory that seems to speak of heaven, and now melted into sadness that proclaims thy heritage of the dark guilt that cost us paradise—there speaks a voice more plaintive than the wave-plash on the shore, more powerful than the night-wind among the branches ; it is that in thy smile I mark the dawning of a light more worthy of its Maker than the swift-winged day-beam, more lasting in its duration than sun, or moon, or star.*

Ah, childhood, thou art from God ! and evermore thou teachest of the Christ,—Himself, through all His life, in meekness and humility and love, the veriest child-man that the world has ever known. Wisely have the pure lips that spake as never mortal spake before, left us these words for our proud hearts to ponder, “Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.”

As *Ettie Brandon* grew beside that cottage hearth, and day by day increased in all those nameless graces which make up the beauty of the inner and outer life of such a being, her father felt that new love rose up within him, to claim place on heart's throne, beside the passionate affection for his wife which hitherto had reigned unrivalled there. And yet he loved *Kate* all the more for this, and felt that she was dearer to him now, than when he had nought else to cherish and adore. Unhappy *Horace* ! how many millions of our race have, like thee, built their joys on shifting sands.

For years had this idolatry found shrine within the cottage by the shore, and in those years the people of the hamlet had seen strangers come and go—some to the home in heaven—but never yet had one of those who walked beside the sea, and looked up wondering at the solitary cottage, found opportunity for intercourse with its reserved and yet interesting inhabitants. Known was it by them all that it was to economize that *Mr. Brandon* in his pride came hither ; known was it by all that he desired no friendship beyond his threshold, no social intercourse beyond the hearth where his beloved ones smiled ; but they knew little more. Morning and evening, by a route which others seldom trod, the three came down upon a distant beach, and walked there till the roontide heat or the cold night breeze warned them to be gone. At such times the tall figure in the midst was seen to bend in gleeful frolic with the child beside him, or to point out the glories of the ocean and the sky to the less active of his fair companions ; but when, attracted by the little one, children ran on and would have watched, or even joined her play, the trio walked at once down to the very margin of the waves, and stood there till the strangers had withdrawn. Hitherto therefore, visitors had found it impossible, even in that secluded spot—where ceremony might reasonably have been expected to have found no rest for the sole of her foot—to become acquainted with the inmates of the cottage.

It was not to be always thus with them.

Ettie's seventh autumn came and brought its wealth of ripened fruit and yellow corn and ever varied tree-hues, while by the heaving ocean they were well content to dream away the cooler portions of the glowing day ; and with the autumn there appeared upon the shore a form that never yet the eye that could discern beauty, or intellect, or wisdom, could look upon unmoved. Young, wealthy, gifted, and sublimely taught of God, *Charles Grayham* could not, if he would, have passed through life without a mighty influence on all around him. Wondrously in his as yet but partially developed character, were united calmest dignity and deep humility ; an almost impulsive kindness and a quiet observation that was a constant safeguard against imposition ; a temper so within control that few could guess how warm it was by nature ; and a deep passion for the good and true that could endure no bound. A poet and a Christian, a student of a lore that is not of the earth, an ardent lover of God's glorious world in which it was his privilege to prepare for a life beyond, *Grayham* came down—to—only to die.

What might have been if God had seen it to be well that he should live, it is not ours to know. Blind as we are, we think that he might have become a mighty teacher through the utterance of the grand message of the Christian poet ; blind

as we are, we dream that a vast wealth might in his hand have worked great good amongst us. Who can stand up and say that so it had been? This only is it ours to understand—"HE hath done all things well."

Grayham was not alone at——. One after another the beloved and anxious members of his family came to watch over him, ready, on slightest symptom of increasing danger, to summon all the rest. But still he would not suffer many to be there, and thus it happened that in those first days when he was strong enough he walked out, often, by the shore alone; and Ettie, whose child-heart discovered as by instinct that this stranger need not, ought not, to be shunned as others were, took compassion on what she at first regarded as a pitiable solitude, and made advances towards friendship which he found it impossible to disregard. The result was not unpleasing to Mr. Brandon, who had himself conceived a sudden liking for Ettie's new acquaintance, and scarcely a week had elapsed before he suffered her to introduce him as they met beside the sea.

That morning some domestic duty had detained Mrs. Brandon, and rendered it needful for her husband and Ettie to commence their walk alone. The child sat quietly at the feet of the two gentlemen, and played with flowers and pebbles, listening, however, to every word they said. Mentally, she took notes concerning that dialogue.

"Mamma," she asked that evening, when her mother bent over the little bed for one more kiss, "is this a good place to die in, mamma?"

The listener grew pale. "Why do you ask, dear child?"

"Because I so much should like to know. Is it a better place than London or Exeter, mamma?"

"No, dearest, I think not. But it is a strange question. What made you think of it?"

"Only what Mr. Grayham said to day," murmured the child, thoughtfully, as she turned her dark eyes upon the star-lit sky. "He told papa that he came here to die; and then I looked up quickly and I saw him smile at the sea. Does the sea know when people smile at it, mamma?"

"No, love. But Mr. Grayham was I suppose, thinking very deeply, and then he fixed his eyes upon the ocean."

"It is very strange," said Ettie; "I never heard papa speak about dying except once, and then he looked vexed and said 'Begone, don't care!'"

"'Begone, dull care!'" said Mrs. Brandon, smiling. "I suppose papa did not like to think of leaving mamma and Ettie, even to go to heaven."

"Will papa go to heaven, mamma?" asked the child, brightening.

"Of course he will, dear. Good people always go there," replied her mother, quickly. Alas! it was not the first time she had taught the awful lie that man with his own righteousness can mount to heaven!

"I know. It was naughty to ask like that; only if papa is going to heaven, it is strange that he should say 'Begone, don't care!' when he thinks of it. Do you think papa ever smiles like Mr Grayham when he talks of dying?"

"I cannot tell, dear. Go to sleep now and forget it."

The large eyes sought the sky once more. "I wonder where heaven is," said Ettie. "Do you think I shall go there when I die, mamma?"

Mrs. Brandon bent again over the bed. "My pet, you must not think of dying yet. You are to live and be a comfort to papa and me. Do you think we could bear to part with you?"

"Ah, but you *must*, mamma, if God says yes. The box they carried along the beach yesterday was shorter than little Ettie, and they put a child inside that was quite dead. What is the little child doing now, mamma?"

Mrs. Brandon was at a loss. "Singing, perhaps," she suggested.

"What about, mamma? About Jesus Christ do you think? What would she say about him? Does he love her, and speak kindly to her, and would he have me up there to, if I died, mamma?"

"Yes, dear, I am sure he would."

"Then, mamma, perhaps it won't be very long before you have to send me. Mr. Grayham is going, and he is very happy. Couldn't I ask God to let us all go together, mamma?"

But Mrs. Brandon could not answer, for thoughts too deep and strong for quick expression crowded on her mind. How was it that the dying utterances of a mother long since passed away came back upon her then and made her weep? How was it that the conscience she so long had silenced woke that night and said "Thy mother, *dead*, hath taught thee better than thou, *living*, has taught this, *thy child!*" Never before had conversation such as this passed between Katherine and the child she loved better than her own life; never before had she, so anxious in all things beside, spoken of death and heaven and Christ to this soul hungering and thirsting after righteousness. True, she had every evening taught the child to repeat some form of, to her, incomprehensible prayer, and every Sunday she had taken her to the old parish church, but there the religious education of little Ettie had been supposed to end. Ah, but she *had* a Teacher, though she knew it not, and He who said of such as she, "Forbid them not to come," was drawing even now that young heart to himself. And when her mother left her the stars saw a snowy figure creep from the little bed and kneel down on the floor to pray in her own simple words to "Jesus up in heaven."

Next morning at the usual hour Grayham went forth to meet his new companion, but he found her not. Noon passed and eventide came on, but still no Ettie came. The twilight of a second day found him before the cottage bent on the removal or the confirmation of the fears that clustered round his heart. Already he began to love this child; even now something whispered in his ear that she was almost ready for the home to which he was himself no lingering traveller.

She was not dead; he knew that by the fact that blinds were raised, and that the surgeon's horse stood by the door. He entered and found Mr. Brandon in the hall.

"Your little girl—" was all he said, but those three words conveyed at once his anxious interest and sympathy.

The answer but confirmed his fear. Ettie had been seized with fever, and there was little hope. Who that had seen an idol worshipper, when his heart's deity is tottering on its shrine, can fail to picture all the father's wild and terrible distress? In vain were holiest words of consolation spoken; the maddened heart would hear no voice but that of dark rebellion against God.

"I have not deserved this, sir," he exclaimed, bitterly. "The Book you quote would make me believe that it is right that she should die, and I should thank God for the loss of my only child! I will not, cannot do it. She *shall* live. Why should I lose the treasure I have learned to prize so dearly?" and he looked sullenly upon the darkening sea.

For ten days after this Mr. Grayham called in vain on his new friend. True, Mr. Brandon sent him constant messages of unmistakeable cordiality, but he was never visible. At the end of that time, Ettie, whose life ebbed fast, desired to see him, and he went up into her room, to find her changed indeed.

Upon the fair white bed, beneath the window through which she had gazed upon the stars, the child lay quietly, her bright orbs fixed, and her hands clasped together.

"I am so glad to see you, Mr. Grayham. I want you to pray to God aloud. Ask him to take us all together up to heaven, if he likes; and tell him I can smile like you, now, when I think that I shall die."

With warm tears in his eyes, he knelt and prayed. It was a prayer as simple as sublime—such as only a poet could have worded, such as only a Christian could have felt. The child looked at him when he ended, and said thoughtfully, "Whenever I see you in heaven I shall think about that prayer!"

He smiled, and whispered, "Then you think that your going to heaven, Ettie? Why do you think so?"

She looked at him again, as if in wonder. "Because you read to me one day out of your little book that Jesus was punished for my naughty ways, and so I need not be punished at all; and you said that, if I only believed what the book said about him, I should go up to Jesus when I died. And I do believe that he let them kill him because I had been naughty, and because I could never have been made quite good, and taken to a good place, if he had said that he would not die for me. And so, if I believe it, you know, I *must* be going to God."

He looked into the faces on the other side of the bed, and thanked God that they heard those simple, childlike words. The mother's face was at once earnest, thoughtful, and resigned; the father *would* not melt. Surely, if any teaching could have won its way into his heart, it had been this from Ettie's dying lips. But Mr. Grayham could not hope, for on the brow and in the eye of the man who had no room within his soul for God, there sat a dark expression such as he feared to witness.

Within a week they bore her to the grave. Then, in the chamber where she died, you might have heard through the long night the steady tramp of him from whom God *dared* to take that which He had stooped to lend.

Grayham was constantly by the now gloomy hearth, for there was little hope that Mrs. Brandon would be there much longer. At first they all refused to realise her danger, but it soon became self-evident. She was not unprepared. Ettie's death-bed had taught her Heaven's great lesson—faith in the Conqueror over death and hell.

Unhappy Horace! Hadst thou but remembered God thy maker; hadst thou but owned the hand that gave thee all; had but thy faith in Him, and in the future, which His Christ has bought, led thee to hold thine earthly treasures with a looser grasp, thou hadst not now been shipwrecked utterly!

She, too, was dead. Beside that senseless clay he broke forth—not for the first time—into dark curses of the day that gave him birth, and of the God who had, even in these deep sorrows, sought to warn and counsel and entreat, and who, till now, had crowned his life with joy! From that hour, never hope dawned in his breast. From that hour, never word of Holy Writ, or dream of death, or message from the cross, touched his now hardened heart. He lived, he died, unreconciled to God.

Long before this, Grayham had passed away. By God's bright throne he met the souls to whom he had been privileged to bring good tidings. Who can describe their future? But he who had set up within his heart a shrine that excluded God,—he, by that very act, shut himself out of the eternal society of those he loved, and saw them never more!—*English paper.*

THE BLOOD-STAINED LEAF OF LUCKNOW.

In the station of —, in the upper provinces of India, I was one morning visiting the hospital as usual. As I entered the general hospital, I was told by one of the men, that a young man of the — regiment was anxious to speak to me. In the inner ward I found, lying on the chorepoy in a corner, a new face, and, walking up to him, said, "I am told you wish to see me; I do not recollect having seen you before." "No," said he, "I have never seen you before, yet you seem no stranger, for I have often heard speak of you." I asked him if he was ill or wounded. "I am ill," he replied. He went on to say, that he had just come down from Cawnpore, after having been present at the relief of Lucknow. "Perhaps you would like me to tell you my history," he added. "It may be you remember, a long time since, some of our men going into the hospital opposite, as you sat reading to one of the Highlanders. There were some half-dozen or more of them; they came to see a sick comrade. You went up presently to them, and told them how grateful you and all your country were to the noble soldiers for so readily coming to protect you all, and how deeply you sympathized with them in the noble cause in which they were now going to take a share. Then you talked to them of the danger which would attend them. You reminded them that life is a battle-field to all, and asked them if they were soldiers of Christ, and if they had thought of the probability of their falling in battle. I have heard all about that long talk you had with the men. Then you gave your Bible to one, and asked him to read a passage. He chose the 23rd Psalm, and you prayed. They asked you for a book or a tract, to remind them of what had been said, and you gave them all you had in your bag. But for one man there was none. They were to start that afternoon, so that you had not time to get one. But you went to the apothecary, and got pen and paper from him. When you came back, you gave this paper to him, telling him you should look for him in heaven." The

poor fellow pulled out, from the breast of his shirt, half a sheet of note-paper, on which I recognized my own hand-writing, though scarcely legible from wear. On it were written the 1st, 7th, 10th, 14th, 15th, and 17th verses of the 5th chapter of 2nd Corinthians, and the whole of that hymn beginning—

“How sweet the name of Jesus sounds.”

“That man,” he continued, “and I were in the same company, but he was a day ahead of me. We met in Cawnpore, then marched on with the rest to Lucknow. When we halted, the first thing he did was to take out his paper, and read it aloud to those who cared to hear; then he prayed with us. As we marched, he spoke much of his old father and mother, and only brother, and wished he could see them once more. But he was very, very happy, and ready to ‘go home,’ if God saw fit. As we neared Lucknow, he dwelt much on eternity, and said to me, ‘It is very solemn to be walking into death. I shall never leave this ill-fated city.’ We had many fights, standing always side by side. I am an orphan. I lost my parents when a child, and was brought up at school. I never had one to love me, and life was indeed a weary burden; yet, beyond, all was darker still, for I knew nothing of a Saviour. But his reading and words came to my heart; he was so kind to me, and always called me ‘brother.’ I never loved till I had him. He had found Jesus, and led me to love Him too. I cannot find words to say how I joyed, when at last I felt I had a Friend above. Oh! I shall never forget my joy when I first understood and believed. We had no book, only the paper. We knew it off by heart, and I don’t know which of us loved it the best. At last, in a dreadful fight in one of the gardens, a ball struck him in the chest. Words cannot say my grief when he fell—the only one I had to love me. I knelt by him, till the garden was left in our hands, and then bore him to the doctors. But it was too late—life was almost gone. ‘Dear brother,’ he said to me, ‘I am only going home *first*. We have loved to talk of *home* together; don’t be sorry for me, for I’m so happy.

“How sweet the name of Jesus sounds!”

Read me those words she wrote.’ I pulled them out from his bosom, all stained with his blood as you see, and repeated them. ‘Yes,’ he said, ‘the love of Christ has constrained us. I am almost home. I’ll be there to welcome you and her. Good-bye, dear ——.’ And he was gone, but I was left. Oh it was *so very* bitter! I knelt by him, and prayed that I might soon follow him. Then I took his paper, and put it in my bosom, where it has been since. I and some of our men buried him in the garden. I have gone through much fighting since, and came down here on duty with a detachment yesterday. They think me only worn with exposure, and tell me I shall soon be well; but I shall never see the sky again. I would like to lie by his side, but it cannot be.” “I could not speak,” says the narrator, “but only pressed his hand, poor fellow. At length he broke the silence.” “So you’ll forgive me making so bold in speaking to you. He often spoke of you, and blessed you for leading him to Jesus. And he it was who led me to Jesus. We shall soon be together again, and won’t we welcome you when you come!”

We read and prayed together. He was quite calm when I rose from my knees. He was too weak to raise his head from his pillow, but was quite peaceful and happy. He said, “I feel that I shall not be able to think much longer, I have seen such frightful things. Thank God, I have a sure and a blessed hope in my death. But I have seen many die in fearful terror.” I turned to go; he still detained me; he had a last request to make. “Dear madam,” he said, “when I am gone, promise me that this paper shall be put into my coffin. It gave me a friend on earth, and he led me to a Saviour in heaven.” Need it be said that his request was granted? “When, two days afterwards, I found his spirit had fled, I took his paper from his pillow, where it had been laid, and went to the apothecary. We walked back to the corpse, and he placed it in the hands of the departed. I have often thought since, how beautiful was that heavenly love which bound those two dear young soldiers together! How it sweetened their last days on earth! They were indeed friends in Jesus; and though their remains lie parted, yet they are both sleeping in Jesus. Oh what a glorious resurrection theirs will be in the day of His appearing!—From “*The Words She Wrote*,” by the Rev. B. L. Wills.