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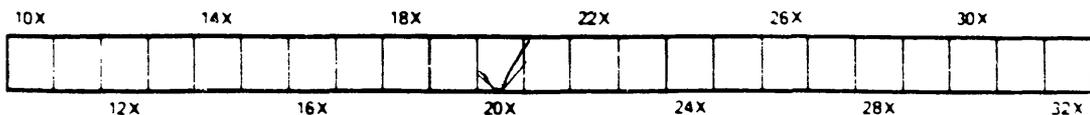
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No. 6.

OUR VACANT THEOLOGICAL CHAIR.

It will be observed that, according to official notice from the Board of Directors, inserted in its appropriate place, the Corporation of the Congregational College are called to meet on Tuesday, the 4th day of January next, in the city of Toronto, for the purpose of electing a successor to the late Principal and Theological Professor, the Rev. Dr. Lillie. We confess to having felt some surprise at receiving so early a summons, partly because it will be very difficult to obtain a sufficiently wide representation of the subscribers at that season of the year, and partly because we fear that, coming together so soon after the melancholy event that has caused the vacancy, we shall hardly be prepared to act with the caution and deliberation necessary in so important a matter. It would seem to us desirable that before we assemble to make choice of a new Principal, brethren should have time and opportunity to exchange views with one another on the subject, either by correspondence, or by personal consultation in their several Associations, or during their missionary journeys, so that when they meet for the purpose of an election, they may be prepared to act with wisdom and unanimity. Perhaps, however, the Board may already see their way to the nomination of some one likely to receive the support of the entire Corporation, and, of course, in that case, the sooner the appointment is made the better.

We are sure that not a word is necessary from us to show the exceeding gravity, and at the same time delicacy, of the matter to come before us. Only when we come to think of finding a successor, do we begin to realize the loss we have sustained in the removal of Dr. Lillie. Profoundly versed in the sacred science he was engaged in teaching, he appreciated more than most men the difficulties which beset almost

equally every Theological system, and was, therefore, disposed to construe, in the most favourable light, the opinions of those who differed from him ; and hence, while symbolizing heartily with the recognized faith of the denomination whose future ministry he was charged with instructing, he conciliated the entire confidence and good will of brethren of all shades of evangelical belief.

It is eminently desirable, of course, that the gentleman who shall be called to fill the vacant professorial chair should succeed to the position in the denomination enjoyed by Dr. Lillie, as well as to his position in the College. The discussions that have recently taken place among us upon doctrinal points have, undoubtedly, stimulated our interest and anxiety in regard to the questions to which our attention has been directed. In one aspect of the case there is no reason for regret in this, for it is difficult to over estimate their importance. But we cannot conceal from ourselves the fact that it has greatly complicated the matter in hand. Every one will now be on the *qui vive* in respect to the nomination which may be made, and the type of Theological opinions which it is proposed shall be taught in the College. Moreover, such a crisis in its affairs may not occur again for many years, and every one who has a voice in its management will feel it to be his duty to endeavour to secure the election of the person best fitted, in his judgment, to fill the vacant chair.

It is manifest, therefore, that no *extreme* man will do for the position. We want no champion of any particular "School" of Theology. Still less do we wish to see our future ministry committed to the charge of a man of "broad-church" principles; or of one who, without any decided opinions of his own, will be ready to trim his sails to any "wind of doctrine" that may chance to blow. What we want is a *strong man*,—strong in his fealty to Truth, and in his love for the English Bible ; with the power of warmly attaching the students to himself personally, and endowed, like Arnold, of Rugby, or Dr. Chalmers, with a kind of *enthusiasm* which, by daily intercourse with them, shall transfuse itself into the young men under his instruction. Genius and culture, and ample stores of learning are, undoubtedly, very desirable, but the qualifications we have just named, may be regarded as *essential* to the highest degree of efficiency in our theological chair. And scarcely less important is it that we should have in the new Principal, a preacher of the Gospel to whom the students may look up as a model for their imitation.

We have thus attempted to set forth our *ideal* of the man required.

We must leave to the Directors and the Corporation the question as to where we are to find him. On many accounts we should much prefer that the new Theological Professor should be a Canadian, in hearty sympathy with our Canadian work. We have among ourselves, doubtless, men who would do us as good service in that capacity as any whom we could import. Still, it may be worthy of consideration, whether some one might not be obtained from Britain, more *distinguished* than any one at present available among us, who would at once reflect honour upon the College, and serve the denomination, by his pulpit and literary abilities, much as the President of the Wesleyan Conference has been doing for that body since his arrival among them. That is a point, however, upon which those acquainted with the English Congregational ministry will probably be able to advise us when we meet. Meanwhile, let us carefully view the matter from all sides, and look upward for grace and wisdom to direct us, so that we may come together in the spirit of mutual forbearance, each of us seeking to "please his neighbour for his good to edification."

HOW TO IMPROVE OUR MISSIONARY MEETINGS.

How to increase the attendance and interest at our missionary anniversaries is a question often discussed, and seldom satisfactorily answered. We are not vain enough to suppose that we can solve the difficulty any more readily than others who have tried it. But there are two or three hints which we should like to whisper into the ears of both speakers and hearers on such occasions which might, if adopted, help to make them at least *bearable* to many who are now inclined to "vote them a bore." And first to the deputations. We hope they will all be on hand, and up to time. It's a poor meeting generally without a deputation! We know it from experience. The failure of any member of it to be present causes disappointment, and the memory of it is often treasured up, and furnishes a not unreasonable excuse for the failure of the *audience* at the next anniversary. Besides, if brother A. should stay at home, brother B. may do the same, and both may find that brother C. has depended upon their promptitude and faithfulness, and they learn, too late, that there was "no deputation." We have heard it hinted that ministers' *wives* are sometimes—no, we won't say it,—but that they often think the exposure incident to such winter journeys would be highly inexpedient in the present delicate condition of their husbands' health, and—they stay at home! We sincerely wish all the deputations good health this winter.

Another cause of the ineffectiveness of our missionary meetings is the want of *preparation*, and pre-arrangement of topics on the part of the speakers. Preparation is impossible during the journey, and hence, unless it has been made before leaving home we can look for nothing but failure. What the people want to

hear, sensible people, at least,—is not the dull platitudes, and noisy exhortations, and nonsense commonly heard *ad nauseam* on such occasions, but facts and illustrations setting forth the necessities of the mission field, the power of the gospel as the divine remedy for our fallen condition, and of the successes, reverses, and discouragements of the missionaries. Why cannot, brethren, arrive at some understanding with each other beforehand, with regard to the topic each shall take, and then carefully prepare one or two good soul-stirring addresses, to be repeated as occasion may require?

Resulting largely from this want of preparation is a third evil, viz., the lengthiness of the speeches, and of the service generally. Like the preacher once taken to task for his prolixity, we "haven't time to make them shorter," and therefore consume an hour in saying what might be better said in twenty minutes. Few men seem to possess the grace of brevity, or to know when they have done. The people often find that out first! No rule can be laid down, however, upon this point, for what in one place will be considered too long, in another will be thought too short. The truth is that a speech inspired by a genuine missionary zeal, and filled with facts and illustrations to which we have referred, will seldom be felt to be tedious however lengthy; while one limping with apologies and void of any aim beyond that of occupying a certain amount of time, is a weariness however brief. *Verbum sap.*

We think it would add variety and interest to our anniversaries, moreover, were one of the speakers to be charged with presenting a concise statement of the work of some of the great missionary societies in the foreign mission field, and show what Congregationalists are doing for the heathen. Another might speak a word on behalf of our Canadian denominational institutions,—our Widows' and Orphans' Fund, and our College, the claims of Christ upon young men having the requisite qualifications for the ministry, and other topics of a kindred nature.

We should also like to see an occasional interchange of deputations between the several districts, as was recommended by the General Missionary Committee, at its last meeting in Montreal. A *new face* or two upon the platform would be likely to prove an attraction to many whom the old ones fail to call out. These suggestions may be too late to be of any service this present winter, as most of the arrangements are probably already made, but we hope they will not be altogether lost sight of in the future.

The interest and success of these anniversaries however, depend quite as much upon the people themselves, as upon the deputations. A large meeting seldom fails to be an interesting one. A crowded house is of itself an attraction, and gives inspiration to the speakers. No man can speak to gaping pews, as he can to eager listeners. To all our people therefore, we say, if possible, *be there*. It is a rudeness to allow three or four christian ministers to travel fifty or a hundred miles, perhaps at great personal inconvenience, to address you, and you not be there to hear them! If you "don't care to go," the more's the pity; but at any rate the *sacrifice* is required of you *only once a year*, and that too in the season of greatest leisure. Go from a sense of duty, if you feel no warming of your heart to the missionary work. You, of all men, need to be there, for you are only half evangelized yourself! Perhaps the gospel

may thaw you out, and relax the gripe of your avarice, so that by another anniversary you may have, what every christian, at least, must have, some little interest in the spread of the knowledge of God.

Some one, however, speaking for our town and city churches, says, "missionary meetings may do very well for country places, but in towns and cities we have so many meetings." No doubt, but if you treat them all as many do the missionary meeting, they probably make but slight draft upon *your* time! People that complain of "so many calls" generally answer them all about alike, and give *nothing*. We hope no man calling himself a Congregationalist ever tries to take refuge behind so flimsy an excuse. We need not wonder that our missionary work languishes, if we have not interest enough in it to call us out one evening in the year on its behalf.

Brethren, the cry of the perishing is heard, "come over and help us!" Let not the appeal of our Secretary-Treasurer be in vain. Nay, rather, let us recognize in his voice the voice of our Master in heaven, saying to us, "go ye into my vineyard and work."

Who among us will dare to say, in reply to His appeal, "I will not!"

ADDRESS OF THE REV. S. SYKES, TO THE CONGREGATIONAL UNION OF NOVA SCOTIA AND NEW BRUNSWICK.

BELOVED FRIENDS AND BRETHERN,—The period of our Annual Union having again returned, we have, as with magnetic power, been drawn from our far and wide, and in some cases, isolated locations and spheres of labour, to the place of our present gathering, for the purpose of transacting business pertaining to the noblest of all causes—the cause of our Divine Master. Yarmouth is this year 'Our Jerusalem,' whither we have repaired to hold our annual solemn feast, and where we hope to be blessed with the "vision of peace."

In conformity to custom, it devolves upon me, as retiring Chairman for the past year, before vacating the position in which you placed me, to give a retiring address. I presume it is considered by the Union most in accordance with the polity of Congregationalism, that each one, who fills the distinguished position of Chairman, be allowed the privilege of selecting his own topic of address. This is indeed a very liberal mode of procedure, but as to whether it will, on the present occasion, prove the most expedient and profitable way of advancing the interests of the Union—which, of course, means the interests of our several churches, represented by pastors and delegates—has been to myself a perplexing matter. Both in England and in the United States, ecclesiastical and political affairs have been for years in the past, and are also at the present time, of such a nature as to furnish necessary moulds for the shaping of addresses to our brethren there at their annual assemblies. In the former country, the connection of Church and State, with its attendant evils, militating against, and to no small degree damaging the interests of both, became of necessity a subject of investigation to Independents, holding, as they always have, democratic views with respect to both, and especially in regard to the former. "One only is your Master, even Christ, and all ye are brethren," is a

principle of Divine authority, which finds, in the heart of every true Congregationalist, a fruitful soil, surrounded with a congenial atmosphere in which to live and thrive; and a principle which has been also both protected and propagated by the English Congregational Union, through means of its Chairman and otherwise, in the midst of the various and wild upheavings of both political and ecclesiastical formations.

In the latter country, the embodiment of the error of slavery in their original political constitution—so adverse to the principles of true Puritanism—which has been the main cause of numerous lamentable evils, and especially of the late devastating scourge of civil war, has furnished from time to time imposing occasions of drawing from our brethren there, at their annual gatherings, corresponding coverings of truth.

With our brethren, both in Old England and in New England, we have deeply sympathized in their conflicts, and we now rejoice with them both in their prospects of triumphant success. But to cast addresses for our Unions in these Provinces, in either of their moulds, would in all probability be profitless both to them and ourselves.

Permit me then to occupy your attention, for a short time, by a subject which, while unmarked by any attraction of novelty, may nevertheless be appropriate, more or less, to each church of our Union, and by God's blessing useful to us all, viz. :—

THE CULTIVATION OF THE HEART, OR THE INNER LIFE OF RELIGION.

And perhaps, in duty to Brother Burpee, I ought to say that my attention has been mainly drawn to this subject, through repeated suggestions made by him in our fraternal circulating letter of this Province, in which the present Union has been for months a prominent subject of reference; and the desire, over and over again expressed, that we might be permitted to meet, richly imbued with the spirit of our Divine Master.

Now, on the threshold of this topic of address, it may be proper to remark that man is not merely distinguished by the capacity of consciousness, the faculties of perception, and the determining power of the will. For the Scriptures, in anticipation of the most advanced discoveries and development of these faculties, or powers of the mind, speak continually of the heart as the regulator of the whole man, as that inner chamber of the soul, on the condition of which, the moral and intellectual health of our whole being is made dependent.

The only region where the ruling power can take effect, that saves and sanctifies man, is the heart. For, said our Lord, when teaching the true nature of his kingdom, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." "The kingdom of God cometh not with observation. Neither shall they say, lo here, or lo there; for the kingdom of God is within you." Both in "the fall, and the rising again," the heart goes first, and is chief. There the disease begins, and there the remedy must be applied. By the fall, the heart has become deceitful above all things, and desperately wicked; in the regeneration, it is made new. By sin, it becomes a stony heart; through grace, it becomes a heart of flesh. It is there that the fool says no God, and there that God our Saviour dwells, when the possessed has come to himself again. It is in proportion as the heart is moved, the

deeper affections of the soul touched, and the feelings that come within the sphere of sentiment are awakened and purified, that we become capable of a just and impressive view of that revelation of grace disclosed in the Gospel, by which the heart is rectified of all its other disorders. This heart of man, then, is the great battle-field of the world. It is the place where Satan triumphed, and where a stronger than he casts the usurper out. The heart of the children of men is set in them to do evil; to turn it again, like a river of water, and cause it to flow towards God and goodness, is the great errand of our Saviour into this world; and also his kind design, so manifest in his own gospel commission to the primitive disciples, and through them to his church and ministers in every succeeding period. "Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world."

EXPERIMENTAL RELIGION.

In the cultivation "of the inner life of religion," let it be our aim to keep clear of prejudices which too prevalently abound. And especially let us discard that shallowest of all objections against experimental religion, which is derived from the excesses of what is termed religious sentimentalism. Some people talk about a religion of feeling in such a strain that we are almost compelled to conclude that they consider it possible for sinners to be saved through the rich manifestations of God's love in Christ Jesus, without feeling at all, as though love, and joy, and trust, and fear, and gratitude, were no part of religion whatever. But who ever knew of a single instance, where the piety of a redeemed person did not move in the domain of sentiment? There are, it is true, excesses in this direction of a regretful character, and such as are sometimes hard to be endured, especially by Christians of a certain cast of mind; but these excesses will in all probability continue to exist, so long as any part of our nature is left neglected. The sentiment must not be divorced from the understanding, on the one hand, for this would be to outrage religion and nature; nor, on the other, must the understanding proudly despise the sentiment—in other words, warmth in the heart, without light in the head, will be fanaticism; but light in the head, without glow in the heart, will not only be cold and dim, but will result in formality and lukewarmness, and we well know who has said, "I would thou wert cold or hot."

WORTHLESSNESS OF FORMS.

What then, it may be asked, is really needed for the true cultivation of the heart—such cultivation as will lead to the formation and advancement of experimental piety? This cannot be effected by the mere performance of external services, for nothing has been more customary in the history of the church, in Old and New Testament times, than for men to go through a round of external observances, while there was neither the spiritual worship which God demands, nor the holy lives which men look for. Neither can this requirement be met by the various

forms and ecclesiastical arrangements of modern times. For the history of the churches, during the latter part of the last century especially, and every year that has elapsed since, reveals enough to convince us—if not scared—that forms of ecclesiastical polity may infold, not only the iciness of death, but its corruption and putridity also. The impressions of the beautiful in art and taste cannot supply this want; for were this the case, then the mediæval carvings of Puseyism are wise; and we may now look amidst the magnificent temples of India, and the unrivalled statues and paintings of divine things in Italy, for a pure and healthy piety. Philosophic researches, combined with high mental culture, cannot supply this need; for both our own times and others furnish the most deplorable spectacles of men who can investigate everything that is grand and impressive in nature, and attain the loftiest erudition, who are at once destitute of holiness of life, and of every heartfelt apprehension of the claims of God upon the love of his creatures. Development of the intellectual powers, on theological and Scripture subjects, is not sufficient in itself to prepare the heart for the production of a powerful influential piety. None of these alone are of sufficient force to beget, deepen, and purify the life of religion in the soul. Some of them, it is true, are valuable aids or channels whereby we reach what is higher, but should we rest in them, they become even baneful to spiritual Christianity, and religious life. If, then, true piety is the only cement by which Congregational Churches, and Congregational Unions can be united, caution is imperative, that we be not influenced by merely counterfeit appearances of the same, which everywhere abound, but which tend only to deceive the people.

MATERIALISM.

Our lot, brethren, has fallen on an age that leans pliantly to the material, to the neglect of the spiritua. It has become fashionable now, to admit without dispute, a form of sound words, without demanding corresponding evidence of grace in the heart and life. How few comparatively of the masses, who desire to be accounted Christians, are willing to be faithful servants of Christ. They hold the truth, to be sure, but the truth is not permitted to hold them. They consent to bear and wear true religion as the seemliest moral costume that has ever predominated in any country or any age, but, in point of fact, they do not permit true religion to grasp their hearts and guide their lives. And the consequence is that, while in the so-called high places of Protestantism, the kingdom of God is not disowned altogether, it is kept there only as a poor relative, without consideration or influence. If, then, the banner of Independency and unsectarianism, around which we, as Congregationalists, profess to rally, is to advance; and if its motto, "True Piety," is to wave unsullied over the churches of our Lord, our conflict will necessarily have to be, not only with flesh and blood, but with "spiritual wickedness in high places." On that battlefield, and against that adversary, we shall have to fight; and in imitation of our Lord himself, we must oppose spiritual falsehood, by corresponding coverings of spiritual truth, drawn from the divine storehouse of inspiration; and oh! for grace to do it, imitating Him both in spirit and in motive!

THE RESULT OF NEGLECT.

Now, that piety, which will guide aright the will, silence the passions, and awaken aspirings after the highest excellencies of character, must be begotten in our hearts by the "wisdom that is from above," through means of personal devout meditation; our minds being placed in conformity and in communion with the mind of the Spirit, whose office and prerogative it is to communicate infallible truth to the heart. In proportion as we keep the heart, so shall we advance in enlightened views of the gospel, become increasingly fitted to comprehend and appreciate the constraining claims of Christ, and become powerfully inclined to a habitual regard to the holy will of God. But should we, for any pretext whatever, neglect the keeping of the heart to that extent, will piety, as the impelling principle of the soul, languish and decline, and our influence for good upon others diminish, or be evil spoken of. How many instances, for our profit, does the past history of the church carry on its very surface, of places where their *light has become darkness*, when the hearts of the people had waxed gross? On the day of Pentecost, the Spirit scattered the seed of the kingdom at Jerusalem, and it was spread in many lands. In Greece and Africa, in Spain and Italy, also in Arabia, Persia, and even India, fields whitened to the harvest. But not long after, a long, cold, barren winter came upon the church. Those who assumed the charge of the word gradually ceased to live upon it in its unadulterated form themselves, and consequently ceased to sow it for the good of others; and the result has been that idolatry of every conceivable kind and degree, and superstition of every imaginable shape and shade, have been resorted to. Even in Rome, where the true light of revelation once shone and triumphed, in consequence, and as the results of the indefatigable and self-denying labours of one, who implored high heaven itself to interpose, if he gloried in anything "save in the cross of our Lord Jesus Christ," there the inner life of religion has been quenched, by a species of object superstition, than which, perhaps, nothing in the idolatry of the Pagan world can be more dishonouring to the Great Head of the Church. Their leaders have veiled the compassionate countenance of Jesus, and taught their followers that they must apply to more gentle mediators. Having lost the spiritual conception of the divine compassion, they betake themselves, instead, to the gross experiences of a carnal mind. Rather than venture to go directly into the presence of Him, who, with his own blessed lips, declared, "I am the way, the truth, and the life," and who "took little children in his arms and blessed them," they create for themselves intercessors who they imagine will be more easily entreated. Thus for ages have the Romish hierarchy been drifting toward creature worship; and how sad to think that the so-called Protestant guides have been allured into the same path. In Asia Minor, also, where the beloved disciple John preached the love of Christ, and true Christians for several generations were nourished by the bread of life, the children are now taught to believe the imposture of Mahomet, because centuries ago, their forefathers, through spiritual declension, ceased to sow the good seed of the kingdom. Thus, in consequence of neglect in the "keeping of the heart," some countries,

where the gospel was planted early and flourished long, are completely desolate.

OUR RELATION TO THE FUTURE.

Both physically and morally, each generation depends on the one that preceded it. If one generation fails to sow, the next suffers for want; or morally, if one generation sows to the flesh, the next reaps accordingly. Thus, for instance, what we enjoy as non-conformists, is of the sovereign love of our Father in heaven, but the channel through which it has reached us is the faithfulness of our fathers on earth. Our religious position at the present time bears a strong relative connection to the good seed of the seventeenth century, sown by such men as Howe, and Owen, and Manton, and Bates, and Baxter, and others, who, "though being dead yet speak," and who all but astonish us with their marvellous apprehensions of divine things, combined with their vigour, elevation, and richness of Christian piety. They lodged in the hearts of their hearers those germs of spiritual truth, whereby they became renewed and purified. And they also did much towards placing the church in direct communion with God, in consequence of which, the holiness and piety of Christians became much deepened, and the state of fallen humanity much improved. Then, as these Elijahs were taken away to their rest and their rewards, their manes fell upon their Elishas, and from them upon their successors, even to the present time, when are still to be found amongst us the sons of the prophets, whose names and influence are at the present being felt in connection with the great ecclesiastical emancipation in Ireland. As each generation of men has been appropriately likened to a link in a hanging chain, which hangs in the link above itself, and bears up those that are below, we are a link in the middle of the chain both physically, intellectually, and morally; the generation rising up will be moulded by ourselves, we are indeed our children's keepers, and should we fail, our followers must undoubtedly suffer; but if we do for them, what our witnessing forefathers did for us, they will rise up to bless our memories in future spiritual triumphs of the church over the world.

It cannot be too deeply impressed upon us that the progress of our times, especially in profound mental culture and development, require and demand corresponding moral advancement. It has been truly and wisely remarked by John Foster—and the same sentiment has come from numbers of others of equally profound thoughtfulness—that our feelings have far more influence on our judgments, than our judgments on our feelings. How indispensable, then, to the maintenance, advancement, and development of piety in the church, and in the family, so as by these rightly to influence the world, is that moral culture which rightly affects the heart. "Keep thy heart with all diligence," is the language of Scripture. "Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God," is the strenuous exhortation of the Apostle Paul. And the heart is mostly used in Scripture, with philosophic strictness, as the source of the affections, dispositions, and purposes of life. Hence we read—"With the heart man believeth unto righteousness;" "Thou shalt love the Lord thy God with all thy heart;" "Out of the heart there come forth the things

that defile the man;" "If thou prepare thine heart, and stretch out thine hand towards him . . . then shalt thou lift up thy face without spot, yea, thou shalt be steadfast, and shalt not fear." Now, the author of these Scriptures is the maker of man, and he knows well our frame. He also both knows and feels the measure of the force with which the carnal mind departs from the living God, and he provides the power necessary to counteract and overcome it. He knows the point in the complex constitution of his creatures, where divine love should be applied, in order that it may have purchase and power to arrest and restore. The instrument of this power is "revealed truth," but its essence is "Christ crucified," and is the fountain head of all the force, which, through the preaching of the truth, can be brought successfully to bear upon the hearts and lives of men. The word and ordinances stand ready to convey the power, but the redemption that is in Christ Jesus is the power, which must be led to men's hearts, and let on, in order to propel them onward and upward in the paths of holiness and truth. Unless the love of Christ constrain men to yield themselves up to God, they will remain without restraint alienated from him. There is no winning power in the terror of the Lord, but in the gospel of his Son, the just God turns his forgiving love towards sinful men. And those who are caught by the heart with this unseen current, are drawn near and held fast; for, says the inspired Apostle, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. . . Nay, in all these things, we are more than conquerors through him that loved us."

WHEREIN OUR STRENGTH LIES.

Would we then be successful labourers in our Lord's vineyard, either as ministers of the gospel, Sabbath school teachers, heralds in Young Men's Christian Associations, or otherwise employed, let us stir up our "pure minds, by way of remembrance," to the fact that our strength and progress depend greatly in the warmth and attractive fervour of our own experimental piety. Upon the state of our own hearts depends mainly the measure of our personal success; and upon the state of the piety of our churches, more than on anything else, depends our future reproach or glory as a denomination. Our piety is the only ecclesiastical gravity to hold us "steadfast and unmoveable" to our professed principles of Independency, and illumine our system of church government with a lustre of the first magnitude, while revolving round the Sun of righteousness, accompanied with various other systems of church polity. Without it, we shall be weak and helpless to move the generation in which we live. Our churches and pastors, in past times, spent whole days in fasting and prayer; in consequence of which, the former were invested with a glory and a power that touched the worldly minds of men, and filled the sermons of the latter with a vivid freshness that moved the depths of the souls of their hearers. We should value a learned ministry, because the age in which we live and labour requires it, and we ought to rejoice in the growing confidence of the age in our independent principles, but we should not let these eclipse the facts that the great work before us is to bring the advancing numbers of the com-

ing generation to the obedience of faith, and that piety—rich, glowing, devout heartfelt piety—is and must continue to be the strength of our denomination.

Let us not weary in our work, because our churches are few, our positions isolated, or our labour arduous; but rather let us “thank God and take courage,” as we look back, and consider “what God has wrought” by us during the last few years. Some churches have been organized, and others have been more firmly established. One has been graciously resuscitated, and the membership in all has been increased. And we are favoured to have with us, for the first time at our Union meetings, an additional brother, whom God has graciously honoured this present year in forming a church in the capital of this Province. Labour, pains, and prayers are our part, and our “Faithful Creator” never fails to make these effectual, when employed with singleness of eye, and aim to his glory. Let us then give ourselves to more earnest prayer, and also to more close reading of the Bible, for the purpose that its sublime and tender truths may more powerfully affect our gratitude and purposes. Let us value a devotional meditation which will benefit the heart, while it enriches the understanding; and we cannot fail of securing our own happiness, holiness, and safety, nor of exhibiting an attractive picture of Christianity, which will impress a living image of Christ on the generation in which we live. Let us keep constantly, as well as prominently before us, the exhortation of Scripture—“Keep thy heart with all diligence, for out of it are the issues of life.” May the sentiment expressed in the lines we sometimes sing be ardently desired by, and graciously bestowed upon us all, both while engaged in the transaction of the business of our Union, and also in our future and varied positions.

“ Oh for a heart to praise my God,
 A heart from sin set free;
 A heart that's sprinkled with the blood
 So freely shed for me;
 A heart resigned, submissive, meek,
 My dear Redeemer's throne;
 Where only Christ is heard to speak,
 Where Jesus reigns alone.
 Oh for a lowly contrite heart,
 Believing, true, and clean;
 Which neither life nor death can part
 From him that dwells within.
 Oh God, my heart is fully bent
 To magnify thy name;
 My tongue, with cheerful songs of praise,
 Shall celebrate thy fame.”

AN EX-PROTESTANT'S ESTIMATE OF ROME.

(Continued from page 176.)

To prevent misapprehension, it is necessary to say that Mr. Ffoulkes, though in his own apprehension a priest, as well as a Roman Catholic, has not been admitted to orders in the Church of Rome. The *Edinburgh Review* of October last calls the pamphlet before us an “able” one, that “has obtained a bearing from Christendom;” and declares that its challenge, on the interpolated creed and the forged decretals, has had

such a world-wide circulation that no plea of the obscurity of its author can be urged for overlooking it, and that "if after Mr. Ffoulkes's appeal to the Council, the Council takes no notice of it, Mr. Ffoulkes may fairly claim that he has vanquished the Church of Rome itself." The *Dublin Review*, in showing that *filioque* is only one of many variations from the original Nicene creed, makes the case of the Church of Rome and of every Church that builds on the Nicene creed the more perplexing and indefensible. Yet this is the only weak point in Mr. Ffoulkes's argument that the Dublin reviewer can hit.

The second count against the Popes is "that they allowed a spurious code to be brought into gradual use, without troubling themselves to refer to their own archives for proofs of its origin, and ultimately to overlay and be taken for the genuine laws of the Church." This refers to two things, the alleged Donation to the Pope by Constantine the Great, of the government of the City of Rome and other parts of Italy; and the Decretal epistles, as authoritative church laws. The alleged donation is utterly unhistoric and false. "While Constantine lived, and a long time posterior to his death, the City of Rome and the Empire of the West were subject to the emperors. The Pontiffs acknowledged them as sovereigns, without pretending that the City of Rome, or Italy, or any part of the western empire, belonged to themselves. All the temporal power which the See of Rome has obtained since, is owing to Pepin and the Emperor Charlemagne."*

Let us hear Mr. Ffoulkes, respecting the Donation and the Decretals:—

"No certain proof, to the best of my belief, has been discovered as yet that the pseudo-decretals and pseudo-donation were manufactured at Rome, or by order of Rome; for all that, Rome stands committed to them no less than if she had done both, as we shall see. They purported to embody the formal teaching of her earliest Pontiffs. She must have known from the first, therefore, or been able to ascertain, whether they came from her archives or not; yet she studiously forbore from inquiring, and said nothing. It was enough for her that their genuineness came to be generally believed in, that they procured her aggrandisement, and could be employed with decisive effect against those who contested it. She cared nothing for the palpable contradiction between them and the acknowledged canons of the whole church, which she was bound to uphold and enforce."

The *Edinburgh Review* says, that the first question that must arise in the coming Roman Council, that can hardly be evaded without covering the Council with shame, "is that which relates to the basis on which the whole Pontifical system of later days has been built up. Mr. Ffoulkes has forcibly set forth in his able pamphlet the emphatic terms in which the Decretals of *Licidore* have been authoritatively proclaimed as the strength of the whole Roman cause, and has no less forcibly denounced their entirely fabulous character. These decretals are either what the Council of Trent and the authorities of Rome have hitherto maintained them to be, the genuine grounds of the Papal jurisdiction, or what the unwavering criticism of the modern civilized world declares them to be—a gross imposture. Between these two the coming Council must decide. To pass the question by is to confess itself incompetent to treat of the very foundation of all its claims."

* See Du Pin, *Ecc. His.*, Vol. 1, pp. 163, 164.

In few words: If Rome has not manufactured the lie, she has connived at it, adopted it, endorsed it, built on it, and will perish with it.

Mr. Ffoulkes compares these false decretals with the accredited canons of the early Councils and Churches, which he calls the "Code of the universal church," and declares as follows:—

"In this code there is no mention whatever of the See of Rome, as a supreme power, or even ultimate court of appeal, though its primacy is implied throughout . . . Is it credible that the Papacy should have so often appealed to these forgeries [the decretals] for its extended claims, had it any better authorities—*distinctive* authorities—to fall back upon? . . . Popes appealed to them in their official capacity as well as private doctors. . . In the catechism of the Council of Trent, that has been for three centuries the accredited instructor of the clergy themselves, recommended authoritatively by so many Popes, notwithstanding the real value of these miserable impostures having been for three centuries before the world, I find these words—'On the primacy of the supreme Pontiff, see the third epistle [that is pseudo-decretal] of Anacletus.' . . . Strange phenomenon indeed, that the asseverations of such authorities should be still ordered to be taught as Gospel from our pulpits in these days, when everybody that is acquainted with the merest rudiments of ecclesiastical history, knows how absolutely unauthenticated they are in point of fact, and how unquestionably the authorities cited to prove them are forgeries. . . . Absolutely, my Lord, with such evidence before me, I am unable to resist the inference that truthfulness is not one of the strongest characteristics of the teaching of even the modern Church of Rome . . . Let us hope that this will be one of the very first questions ventilated at the ensuing Council."

In the face of such an exposure of such fundamental falsehoods, what can one say but—"Out of thine own mouth will I judge thee, thou wicked servant." The very supporters of the harlot shall "hate her, and make her desolate and naked, and shall eat her flesh, and shall burn her with fire." The coming Council will accelerate this issue.

The third count in Mr. Ffoulkes's indictment relates to the disastrous invasion of the Greek church by the Latin:—

"My thesis is that the crusades completed the ecclesiastical aggrandisement of the Papacy by force. Various judgments have been formed of them from their having a social and political, as well as ecclesiastical side, from their having been espoused by so many good as well as bad men, from their having been commenced in enthusiasm, though they ended in crime. But view them in what light you please, they could never have taken place without the Pope, and therefore, for good or for evil, he stands committed to them in every sense. Now even socially and political'y, I contend they were productive of much greater calamity to mankind than good, but ecclesiastically, beyond dispute, they entailed as much ruin on the religion and church of Christ as the worst that has ever befallen either under the Turks. Socially, they carried but little religion or virtue with them into the East, apart from chivalry, which those who remained there soon lost from tyrannising over those whom they had come to set free, while those who returned seem to have deluged Europe with their vices . . . Politically, the Crusades proved a fatal mistake for humanity, let alone true religion. It has been often set to the credit of the Popes that they saved Europe from the Turks. History says that they opened the door by which the Turks came in. It is certain that the Latins proved the ruin of the Greek empire much more than the Turks. Had the Greek empire been left to itself, or helped honestly, it would have barred the Turks from Europe to this day, and preserved all the civilization, population and christianity contained in it for man. But ecclesiastically, that is, in the province of all others appertaining to the Popes as heads

of the church, I can discover no redeeming feature whatever in the crusades from first to last. The combination of the cross with the sword demoralised all orders alike. Under their influence, christian bishops became generals of armies, and shedders of blood in hand-to-hand conflicts with spear and shield. What was attempted by all, after their first burst of enthusiasm was over, was to subjugate the churches of the East to that of Rome in a way opposed to the canons immemorially and universally received by the church.* The Easterns were trampled upon for maintaining their rights, ejected from their churches as far as was possible, and supplanted by a rival hierarchy, wherever the crusaders conquered. The researches of the late Sir Francis Palgrave go far to prove that they actually set out with this object. Some of the first letters written home by them to the Pope, who organised them show, at all events, that the idea dawned upon them with their first success. 'As for the Turks,' say they, 'and Pagans, we have overcome them; but the heretical Greeks and Armenians, Syrians and Jacobites, we cannot overcome. Only come over to us, and complete that which you have commenced with us, and the whole world will obey you.' Now this was exactly what Innocent III. completed on the capture of Constantinople by the Franks and Venetians. Of all breaches of the canons in ecclesiastical history, it would be difficult to find one more flagrant than the act of Innocent, in consecrating Morosini patriarch of Constantinople; his own 'venerable brother,' as he had styled him but a short time before, John Camater, the rightful patriarch, being alive, and expelled by force, without any previous trial or inquiry. The excuse for Innocent is that he believed in the genuineness of the pseudo-decreets, and was acting in accordance with other established precedents of might made right. But his own letters testify to a mind in perpetual conflict between his own better feelings and the requirements of his office. He had excommunicated the Venetians already for having invaded christian territory: he is subsequently found accepting their conquests, and with his own hands consecrating their nominee. What a plight for one calling himself head of the church to be reduced to by his worldly ties! To have to consent to the desolation by fire and sword of what was then infinitely the largest and most flourishing part of the church [the Greek or Eastern] by the other [the Latin or Western], in contempt of his own orders: to look on where the ancient landmarks of the church were, one after another, upturn by violence: and then, by accepting a share of the spoils himself to identify not merely himself but his See forever with the outrageousness of the whole proceeding! What frightful hypocrisy, what downright profanity, for this even to have been designated a crusade, a holy war, a war waged in behalf of the life-giving cross! Who can possibly believe in a God of justice, and doubt his holding the Papacy heavily responsible for all this?"

What wonder that our author says that "the Popes are not to be followed when they have erred, any more than Saint Peter; therefore, when they make fellowship with their errors indispensable to fellowship with their See, so that one could not be maintained without the other, the only course left was to abandon both." In these words, as in a nutshell, is wrapped up the whole vindication of the Protestant Reformers, the whole question between the Protestant Teutons on the one hand, and the Latins and Greeks on the other. "Unerring faith," says Mr. Ffoulkes, "is necessary for the church,† but it is not all that is necessary: honesty, justice, truthfulness, meekness and self-denial are among the determining principles that bind christians together, as well as their faith. Unerring faith must govern in conformity with all these, or it must cease to govern." How, it may well be asked, could such a man

*Canons forbidding the interference of one diocese with another.

†And we have it only in the Scriptures.

as our author go over from the light and freedom of Protestantism to the darkness and chains of Popery ? The answer must be given in his own words :—

“ Long before I joined the Roman Communion, as my books testify, I thought, and am doubly convinced now, after reading ecclesiastical history through again as a Roman Catholic, that if ever there was a justifiable revolt from authority, it was the revolt we call the Reformation ; and most certainly had it been a revolt from a mere secular power, like that of the United States of America from England, I for one should never have dreamt of transferring my allegiance from the Anglican to the Roman Communion, any more than I suppose any citizen of the United States, in his sober senses, would now dream of transferring his on principle to the British Crown. But all Scripture told me that there should be but one church ; and all history told me that a primacy from time immemorial in that one church belonged to the See of Rome ; all history told me, moreover, that from the foundation of the See of Canterbury to the Reformation, the Church of England had been one with Rome, had voted freely and deliberately for the doctrine and discipline upheld by Rome, including the supremacy of the Pope, for centuries, and was at least as responsible for the corruptions that had accumulated in the middle ages, and precipitated the catastrophe of the 16th century, as any of the churches in communion with Rome on the continent.”

What a remarkable rationale of conversion from Anglicanism to Romanism is this ! The root or basis of the whole consists in the error of making the spiritual and invisible oneness of the Church of Christ literal and visible, and of allowing the single, local, visible, unconfederate churches of Christ to degenerate into the huge confederations, the territorial aggregations, of diocesan, provincial, national, oriental, occidental, and so-called universal churches. The one Catholic church of Christ is his spiritual body, comprising all the saved of every age and place ; a body that cannot be visible in this life ; a body that is partly and imperfectly developed in individual christian life and in holy church life, and that was so developed in the tent life of the patriarchs and the national life of the Jews, and whose best development in this world is symbolized by the new Jerusalem of the apocalypse. Very different from this are the errors and corruptions of Greek and Latin churches. If the See of Canterbury long upheld such errors and corruptions, it was well that she at last repented and reformed. It is only to be regretted that she did not reform fully, and has in consequence proved to so many the highway and stepping stone back to Rome. But the day of England's full deliverance from the Papal leaven is drawing nigh. The knell of church and state union has struck ; and in the separation of Anglican Protestantism from state patronage and control, there will commence such a development and antagonism of the various parties that are now locked together by Act of Parliament, as will issue in the fuller renunciation of everything Romanistic, and in the freer and fuller action of everything that is Evangelical and Divine. Long ere that, perhaps, Mr. Ffoulkes may have been led to distinguish between the spiritual and the literal, between the secret spiritual life and the social development, between the true exegesis of scripture and its misinterpretation, and to find rest and peace in CHRIST himself, instead of vainly seeking it in the faulty associations of his professed followers. So may it be.

SYMPATHY AMONG CONGREGATIONALISTS.

A correspondent writing to us regarding the lack of practical sympathy which he has observed, and in part experienced, among Congregationalists, says :—

The writer of this article is acquainted with a mission station belonging to another body, where the cause of Christ appears to flourish, while not far from it is another, connected with our own beloved denomination, which does not flourish as it should, although advantages are somewhat similar. What is the cause of difference? Apparently the following: In the former instance, practical sympathy appears to be in operation. The means and talents of the members are all called into exercise, in clothing the naked, feeding the hungry, and directing the sinner to Christ. The servant of Christ who preaches the word of life, is not left to struggle alone, but rejoices in the co-operation of warm Christian hearts in his “work of faith and labour of love.” In the latter instance, the few adherents are left to struggle alone, while men of means and talent, professing to love God and His cause, and to be interested in that particular work, look coldly on and say, “we will let them alone, and give them a chance.” Sink or swim, they refuse to help them, and thus God’s cause “languisheth.”

Now, Mr. Editor, this is a sin, which many will have to answer for, and a great hindrance to the progress of truth among our churches. It is opposed to the spirit of Christ, who “though He was rich, yet for our sakes became poor, that we through His poverty might be rich.” How rich He was in honour, and glory, and dominion, and bliss, and power, and yet how poor did He become for our sake, yet how little we suffer or sacrifice for Him, how unwilling we are to contribute to the extension of His cause on the earth; how we hold to the present, and grasp at worldly honour and riches! There must be more of that practical sympathy which evinces a warm loving heart for Christ and His cause, if we would see His cause prosper. “There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty,” Prov. 11, 24. Let us all be up and doing, and, especially rich men, knowing that we must soon “give an account of our stewardship.”

But a word as to Congregationalism. It is not as popular as some other systems of church government, but it meets with favour, and extends its influence just in proportion to our love to the Saviour. There are many who pervert the system because of their carnal mindedness. Our belief is, that every true Christian is a Congregationalist in spirit, although he may not conform to the church polity known as Congregationalism. But that great truth which brings down all distinctions, and unites the followers of Christ in one spirit everywhere, viz:—“One is your Master, even Christ, and all ye are brethren,”—is the essence of Congregationalism. Of all Christians, therefore, Congregationalists should be the most devoted followers of Christ. Our system is one which admits of our using all that is good in other denominations, without accepting their errors, which have crept in through the use of man-made creeds and formulas. We have a sure word of prophecy, “whereunto we do well to take heed, as unto a light that shineth in a dark place,” 2 Peter

1, 19. Let us then "put on Christ," having "bowels and mercies," and having "the same mind in us, which was also in Christ Jesus," Phil. 2, 5. We would "charge them also that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they be rich in good works, ready to distribute, willing to communicate," 1 Tim. 6, 17. And as Congregationalists profess to follow the teachings of the New Testament in regard to church polity, more than members of other denominations in general, let us prove to the world that we are Christians of the New Testament type. Then shall showers of blessing descend upon us, and many souls be brought to a saving knowledge of the truth, who shall be stars in our "crown of rejoicing, in the presence of our Lord Jesus Christ at His coming." c.

The Home Department.

THE SCULPTOR OF BRUGES.

BY MARIE SIBREE.

(Continued from page 183.)

The next two years brought many changes to Bruges, in her social and political affairs; the persecution of Protestants, that had somewhat abated, broke out again with increased fury, and not only were heretics fined and imprisoned, and put to death, but the staunchest Papists groaned under the Spanish yoke.

The wealth that Philip inherited on coming to the throne, had quickly melted away; and not even his rich foreign possessions could supply the enormous sums necessary to carry on his unrighteous wars, in Europe. Flanders, defeated and greatly impoverished, was obliged to furnish means for her own further enslavement. For a man to possess wealth, whatever his creed might be, was quite sufficient proof of guilt. On the smallest pretence, or without even the shadow of one, he was despoiled of his property; and in case of resistance, committed to prison, for presuming to question the wisdom and justice of his rulers. Secret societies and conspiracies were formed to throw off the galling bondage; but these were almost as speedily tracked out and suppressed, by the indefatigable sleepless Inquisition, whose agents were forever dogging the footsteps of respectable citizens, and by bribery, craft, and a variety of dishonourable means, becoming acquainted with their most private affairs.

Such were the clouds that hung over fair Bruges, when, near the close of a sultry day, a weary travel-stained woman entered the city. She wandered with a purposeless air down the streets, now and then gazing into the depths of the canal, as if she coveted to plunge in, and hide herself beneath its cool waters. These two years had not made much outward change in Anka Gerhardt; her figure was more womanly and her face was thinner—for a certain hardness had replaced its former soft

outlines—but it was still too lovely to pass unobserved in any place. She evidently wished to escape notice, for she hurried past the groups of soldiers, who were lounging at the doors of every hostelry, and who did not fail to pass free remarks on her pale beauty, and the careless grace with which she wore her faded, half-foreign dress. But most of all, she shrunk from the scrutiny of the priests, who seemed to form one-half of the population, and their admiration was as unveiled, if more silent, than that of the frank soldiery.

Anka's tired feet brought her near the church, just as the vesper bell sounded, and the musical chimes rang out from the old belfry, in the market place—

“ Like the psalms from some old cloister,
When the nuns sing in the choir,
And the great bell tolled among them,
Like the chanting of a friar.”

In her wanderings, Anka had often thought of those mellow tones; and, ah! how they haunted Cuthbert, and how his heart had longed for home, and his fancy hovered round its sweet familiar scenes. Instinctively, Anka entered the open door; but when she looked around on the spot where her brief dream of happiness ended, and her great misery began, her face grew white and rigid, and her limbs shook as with an ague. An intolerable burden seemed to weigh her down, as she slowly moved towards the Virgin's shrine, and knelt before it. She thought of that memorable day when she had laid her chaplet of roses and her ear-rings there, and she began to repeat her prayers; but the burden still pressed upon her spirit, notwithstanding Ave Marias and Pater-Nosters. She looked up helplessly at the picture of the Madonna, hanging there, as if it would stimulate her devotions; but something in the eyes of Raphaelle's conception reminded Anka of her mother. The past, that had been so carefully excluded from her thoughts, swept over her; the Latin words died on her lips; and her form of prayer changed into bitter self-upbraiding. “ Oh, mother, surely your curse is resting upon me, because I obeyed not your dying injunctions. All the world is turned against me, mother. Would you own your child now, your Anka, a beggar and an apostate? Oh, Cuthbert, not even *your* ‘absolvo te’ could ease my heart of this load, or give me one hour's peace. Can holy water wash my conscience clear? can penances atone for perjury and cowardice?”

She stood up and looked around; the bell was still tolling, but only two or three women had come in, and were kneeling at the other end of the church. A wild light shone in Anka's large eyes, as she laid her clenched hands upon the little altar, and took a solemn oath. It was uttered in a hoarse whisper—how different from the silvery voice that used to murmur, “ Oh, Mater Alma, Christi carissima!” Now she spoke in her own rugged German, “ Mother, hear me, while I swear never to enter a Catholic church, or kneel before saint or Virgin, again.”

But it was not so easy as she believed to shake herself free from the influences of Popery; almost before she finished speaking, a superstitious dread of something undefined seized her. The light left her eyes, and she crept out of the church, feeling as if she must inevitably drift on to destruction.

At midnight a watchman found Anka crouching in the shadow of one of the bridges; her hands were clasped round her knees, and her head bowed upon them. The watchman shook her arm, and bade her get up and go home, like a decent woman.

"I have no home," said Anka, sullenly, without raising her head.

"Then we must see if we can't find you one," replied the man, sharply; and he went away to speak to the sentinel. The watchman's threat aroused her, and she looked around for a way of escape. Over the bridge and down into those dark waters seemed the easiest way of evading pursuit and interference, and putting an end to all her troubles. A moment she stood and gazed below: that moment she had time to hear a voice within, saying, "An end for the body, but what for the spirit?" The evil purpose was abandoned almost before it had formed in her mind; but, in looking down, she had seen an empty boat fastened near the bridge, and she instantly resolved to take shelter in it, for the night. There was no time to go round to the steps; the water was high, and by climbing over the stone parapet of the bridge, Anka thought she could let herself safely down into the boat. In her haste she did not hear footsteps on the bridge, and had just reached the top of the stone-work, when some one seized her dress, and compelled her to descend.

Two Spanish officers were returning from a late carouse, and one of them had prevented, as he supposed, a meditated crime. Anka struggled fiercely to get free, but the soldier laughed at her vain efforts, for she was like a child in his powerful grasp.

"Ha, ha!" he said, "it is no use trying to escape. A pretty maiden you are, to steal out at midnight to take a leap from a bridge. A sweet conscience you must have, to prefer those sluggish waters to a dry bed, and a roof over you." Anka ceased to struggle and covered her face with her hands.

"Come, Carlos," said the other officer, "let us see the face of your captive. Gently, my good fellow," for Carlos forcibly withdrew her hands, and his companion, who carried a small lantern, turned the light on her face. "Well, you are much too pretty to be tired of life, already. Tell me who has vexed you, and Carlos Alba will show him the length of his sword. What! are you dumb or sulky?"—for Anka maintained a haughty silence, but, hearing the watchman coming back with an official, her pride gave way, and she earnestly begged the Spaniards to set her free. Carlos only laughed, but his friend Avallo, who was a little less under the influence of wine, pitied her distress, and interfered on her behalf. "Leave the seignora to me," said Carlos; "she is my prize, not yours."

The official advanced, and Avallo, who seemed to know him, exclaimed, "Here, Paul, here is a lady that does not know how to take care of herself."

"What is her name?" asked Paul.

"The very thing I want to know," cried Carlos, "only the lady has a particular objection to using her tongue, for our benefit. When may it please you to tell us where you live, my beauty? for I shall certainly pay my respects to you.

"I have no home," said Anka.

"But have you no friends here, have you no relatives in the city" asked Paul, in a business-like manner.

"I had *once*," replied Anka, hardly knowing why she satisfied their curiosity.

Paul drew nearer. "Why you are Van Hoven's cousin!" he said.

"But I have no claim upon them now, and would rather starve than ask them for a crumb," replied she.

"Likely enough; they would be glad of a few crumbs themselves. Why, the old man and his two sons are in prison, for being concerned in a conspiracy against the Spanish Government. Really gentlemen, I must detain this lady, until she can prove that she has had no knowledge of their treason."

"Why, you stupid Paul, she has just disclaimed their acquaintance, and evidently did not know of their present situation," said Avallo.

Paul shook his head wisely. "How can we tell, sir? and she is found roaming the streets at night. I must take the lady in charge; if all is right, she will be released to-morrow. The spare lodgings in our strong house yonder will be nearly as comfortable, and more secure than the wayside."

"Doubtless, my good Paul," said Carlos, with a sarcastic laugh; "only don't force your hospitality beyond a day or two; I have a mind to be further acquainted with these bright eyes."

"Now, if you are ready," said Paul, touching Anka's dress; "it is very late, gentlemen, and—"

"All right, my man, we are only waiting to hear the pretty captive's own name," said Carlos.

"It matters not to you what name I bear," said Anka, scornfully; and her detainer's hold having relaxed, by a sudden movement she freed herself from him.

Carlos uttered an oath, and asked if that was her gratitude to him for saving her life. Anka disdained to explain her intentions in climbing the bridge, and, without resistance, suffered Paul to lead her away.

"Eh, Carlos, I am afraid you have only got the poor unfortunate out of one difficulty into, perhaps, a worse," said his friend; "we should have let her go before Paul came up."

"She should not have been so stubborn, then," muttered Alba; who felt defeated and cross.

"It is unlucky that she is related to the Van Hovens," continued Avallo; "those examiners are sure to mix her up in some way with that wretched conspiracy. And she won't make matters any better for herself, if she carries that lofty air."

"I wonder what evil genius brought that officious Paul here, just at this time," said Carlos, picking up his cap and arranging his cloak.

"You may thank the watchman for that piece of civility—he slunk off when he saw the Spanish uniform."

As the friends resumed their walk, Carlos meditated revenge upon the unfortunate watchman, while Avallo was thinking how he could prevail upon Paul to hide Anka's connection with the disgraced and imprisoned family.

Alone in a cell of the city prison, Anka sat down and tried to remember all that had happened lately, and how it was she came to Bruges at all; but from thinking, the poor maiden, worn out with fatigue and excitement, fell asleep.

Paul had left his charge a lamp, considering that until she was proven guilty, her situation should be made as tolerable as the circumstances allowed. We have looked into this cell before, with its rough walls and narrow loopholes; it is a trifle cleaner, perhaps, and a mattress, chair, and table, have replaced the dirty straw and solitary stool.

Anka slept nearly an hour; horrible dreams scared her as soon as she closed her eyes, and she woke up with a sharp cry, thinking that the Spanish officer was pushing her over the bridge. She looked wildly round her, the big drops standing on her pale forehead; perhaps no human being that had ever tenanted that prison, felt more utterly miserable and undone than did Anka, when recollection fully returned. She groaned aloud, and wrung her hands. "Heaven and earth have cast me off," she cried; "I am friendless, hopeless, and undone."

This fit of remorse happily ended in a flood of tears. It was so long since she had wept, that every tear brought relief. Again she slept, and her altered mood changed the nature of her dreams. She was back in her German home, beside her mother's couch, and listening to her last words; she saw the feeble hands uplifted in prayer for *her*, "that the Lord would care for the fatherless one, and keep her from the evil that was in the world; that the seeds of truth sown in her young heart might not be lost." She saw the loving eyes resting on her, and heard again the solemn charge, "Never become a Romanist. I would rather my little daughter had died in her infancy, than know that she would live to renounce the Protestant faith. Your grandfather joyfully laid down his life for the truth, counting the love of Jesus more precious than all things."

How often does it appear as if God had forgotten the prayers of his saints! Those, for whom parents have wrestled night and day, seem irreclaimably given up to the world and the evil one. But the Lord's eye follows these wanderers; there is a mark upon them, that no wickedness can efface. God has His own time, His own ways, and His own means of answering prayer. Sometimes He turns the sinner's face backwards, and compels him, guilty as he is, to look into his childhood's home, with its pure memories and angel faces; sometimes He suddenly lifts the curtain that hides the future, and the "wrath of the Lamb" conquers those His gentleness has failed to draw; and from the very ranks of His arch enemy, He chooses His most favoured sons and daughters.

It was morning when Anka awoke. Paul had come in, while she slept, for food was on the table beside her, and the lamp was gone. But, as of old a bright strip of sunshine lay on the wall, smiling over the martyred sculptor's sacrifice. A great crisis had come in Anka's history. Since the hour of her apostacy, she had never felt genuine penitence. Self-condemned she had always been; but ungovernable affections, pride, fear, and, latterly, despair, had hitherto kept her from taking the first step towards regaining the path she had left. Now at last the defiant spirit was subdued; she sought no more excuses for her sin, and acknowledged that she had wilfully deceived herself—acting against Divine light and revealed truth. "But there is no return for me," she said; "I have transgressed too deeply. I knew my Lord's will, and did it not. I forsook Him, and I have denied Him." With

feelings of envy, she read the rudely cut inscription below the mutilated crucifix, "Hans of Bruges, while in bonds, carved this for the love of Jesus," and the other sentence beneath that had been merely scratched, as if in haste, "For the love of Jesus he also destroyed this crucifix, lest by it any one should sin, forgetting that we walk by faith and not by sight." "Not by works of righteousness that we have done, but according to His mercy, He saved us."

Anka had heard of Hans from Cuthbert, who spoke of him as a great genius, lost to the world and to paradise by his determined heresy. She had also heard rumours of his being tortured to death. "He was faithful to the end," thought she; "and this was his cell, where he spent long wearisome months. It seems too sacred a place for such a traitor as I have been!" In the midst of her sad and unenviable reflections, Paul opened the door, and bade Anka follow.

It was not an inquisitorial, but a civil court, before which she was called, and sharply interrogated, as to the reason for her return to Bruges, and if she had severed all connexion between herself and her relatives. The commissioners persisted in the idea that, in some way, Anka was mixed up with the conspiracy.

"Why did you leave Van Hoven's house, when you had no other home to go to?" asked one inquirer.

"Circumstances rendered my position there uncomfortable. Indeed, they had always disliked me, and I knew they had repented of offering me a place in the family."

"What particular circumstances at last determined you to leave?" Anka did not reply; and no threats could wring from her the truth that must have reflected dishonour on Cuthbert. She was dismissed in displeasure, until strict enquiries had been made. The little mystery had whetted the official curiosity—the magistrates fancied they were on the verge of some important discovery. Not a word had been said about religion; and although Anka felt that no suffering now for the sake of Protestantism could atone for past treachery, yet she resolved, if questioned, to renounce, at least, all association with Romanism.

When Paul summoned her again, a few days afterwards, she was taken into a small antechamber to await her turn and be in readiness, when called. In this room sat an old woman, who also appeared to be there on the same errand—a comely old woman, with silvery hair under her high-crowned cap, and a sweet look of repose about her, like a Sabbath evening in summer. It did poor Anka's feverish spirit good even to see her.

"You seem sick and weary," said the old woman, kindly, observing Anka's troubled face; "have you been long in confinement?"

"Only a week, good mother."

"And of what crime are you accused?"

"Of assisting in a conspiracy, of which I am as ignorant as an unborn child; but I have the misfortune to be related to the chief offenders."

"Ah, there is small chance of justice for young or old, at the hands of our present governors. We must just commend our cause to God. You know something of His loving-kindness, my dear, I hope?" The speaker put her question cautiously, not knowing whether her hearer was a Catholic, or of the persecuted faith.

Anka instantly guessed that her interrogator was a Protestant ; her eyes fell, as she replied, "I have forfeited His loving-kindness for ever, and it really matters little how my trial ends. A curse rests upon me, whether I go free, or remain a prisoner here."

The old woman's face was now troubled for a moment. "I don't know how grievously you may have sinned, but you have no right to limit the love and mercy of the Redeemer."

"But mine have been no ordinary sins. I knew what was right ; and to procure happiness and peace, as I wickedly thought. I sold myself to a religion I knew in my heart to be contrary to the Word of God. You would not look so pitying if you knew all my guilt."

The old woman got up, seated herself beside Anka, and laid her hand upon the maiden's, "Have you a mother, my dear?" she softly asked.

"YOUR HEAVENLY FATHER KNOWETH."

The Rev. Henry Ward Beecher, in one of his "Lecture-room Talks," on the above passage, graphically illustrates faith in Divine Providence, as it is commonly exercised, and as it should be, thus:—

That sentence hangs in the heavens like a bell to me ; and every time I take hold of it, it is like a sexton's taking hold of an old church bell. If I pull it, it rings—and I hear it every time—"Your heavenly Father knoweth that ye have need of all these things." There is no part of your experience about which you need be afraid to stand and say, "God knows it."

It is not that God merely know these things as I know a thousand things when I read my morning paper, running my eye along column after column of advertisements, knowing that they are there, and having a general perception of what they are, but not caring a farthing for them. That is not the way that God knows. And this passage is an argument to relieve from care and suffering those who trust in God. Our Saviour says, "Even those things which seem least likely to come under God's attention—your clothes and bread—your heavenly Father knows about ; so do not be anxious."

A child tells its father, "Mother says we have no bread in the house, and it is Saturday night." "But my child," says the father, "I know all about that ; do not trouble yourself." And what does the child understand, but this : "I know ; I have arranged for it ; there is no occasion for anxiety."

I recollect going, once, with my father a trout-fishing. I went with him many times, but I have a special recollection of this time. After riding a mile or two, we came into a road that was unfamiliar to me. There we stopped, and father hitched his horse—that was always safe to be hitched ! He then gathered up his rod and line, and we started across the field. My little soul was not big enough to hold the pleasure that I had in going with father to fish, and I ran and capered on behind him, and behaved myself quite like a little dog.

Father went on throwing his line, without paying much attention to me. He was a natural-born fisherman, and he never threw his line in vain. When we had got across the first meadow, and were climbing

over the fence into the second one, a strange fear came over me. We were in an out-of-the-way place, and I did not know the way home; and the thought of being lost frightened me. But I looked back and could see the carriage-top, and that dispelled my fears. So long as I could see the old chaise-top, I had no trouble in trusting my father! And there are many people who can trust God so long as they can see their way before them!

But by and by we got so far that I could not see the chaise-top; and then my fear returned, and I said, "Pa, do you know the way home?" "Yes," he said, and did not pay much attention to me. That made me feel a little better, and I got on very well till we came to the third fence, when my fears were stronger than before, and I came up to father again, and said, "*Pa, do you know the way home?*" "Yes," said he; but it scarcely crossed his mind what the meaning of it was. I was comforted once more, and I went on pitapat, pitapat, again, my heart going pitapat all the time too, until we came to still another fence, where there was a kind of thicket, when I could not stand it any longer, and with tears on my face I cried out, "**PA, DO YOU KNOW THE WAY HOME?**" He turned round and put his arms about me, and said, "Why Harry! I am ashamed of you. Yes, I know the way home. Do you suppose I would take you where I did not know the way?" And he patted me on the head, and parted the hair on my forehead; and I was perfectly content after that.

Now, we are following after our heavenly Father in about the same way. So long as we can see the carriage-top we feel safe; but when there are no landmarks by which we can distinguish our course, we become frightened, and grow short of breath, and say, "Lord, dost thou know the way?" And he says, "Yes, your heavenly Father knoweth." And we are comforted for a little time. But by and by when we come where it is thicker and thicker, and our fears return, and increase, we break down, and, with tears, say, "*Lord, dost thou know the way?*" And then his Spirit, with infinite tenderness and graciousness, puts its arms about us, and says, "Your heavenly Father knoweth perfectly."

Well, how far may you carry that trust? Just as far as you can carry life. It is a good thing to have sight. That helps faith. But there are emergencies in every man's life in which he can neither have sight, nor memory, nor experience. You must trust God, not because you see the law by which he is going to help you, but simply because he is your Father. And you will never hear it better expressed than it was by him of old, who said, "Though he slay me, yet will I trust in him." That is a tenet that will bear a man through almost everything. There is no difficulty, there is no sorrow, there is no threat in the future, there is no impending trouble, that cannot be vanquished by the thought, "I know that my Redeemer liveth, and I know that my Father knoweth."

A "SUM" IN ARITHMETIC.

Charlie was at school, and though just twelve years old, he was head of the class in arithmetic. His father had come home from his work, his mother was out that evening visiting a neighbor whose boy was very ill of inflammation of the lungs. Charlie, sitting with his slate, on a stool near his father, said,

"Now, please give me an account, and you will see how soon I will do it."

"Well, I will," his father replied.

"Are you ready? A rich lady once found lying at her door, one summer morning, a little baby wrapt in an old shawl. She could not find who laid it there; but she resolved to rear it, and give it out to nurse, keeping account of all it cost her. When the little baby had grown up a fine boy of twelve years of age, she wrote out the account thus:

A nurse for keeping infant for three years at \$100 a year.....	\$300 00
Clothes for 12 years, at \$20 a year.....	240 00
Food for 12 years, at \$50 a year.....	600 00
Lodging for 12 years, at \$25 a year.....	300 00
Teaching, books, &c., for six years, at \$10 a year.....	60 00
Doctor and medicines, when the boy was ill three times, \$10, \$5 and \$10.	25 00
Total.....	\$1,525 00

"Now, tell me the sum of it."

Charlie after a little explanation, set to, and by multiplying found out the figures marked opposite each article, and adding found that the little baby had cost the lady \$1,525.

"How much money!" the boy exclaimed.

"Yes, it is indeed, Charlie," said the father. "Do you think you could pay as much?"

"Oh, no! I have just one half-crown grandpa gave me."

"Well, but my boy, do you know you owe all that, and much more to a kind lady?"

Charlie stared.

"Yes! Are you not just twelve years old; and what kind lady nursed you, clothed and taught you? I thought Charlie forgot who did all this for him, when he put on a sulky face this morning, and went so slowly on mamma's errand to the baker!"

The little face was bent downwards, and covered with blushes.

"Let me see your account, Charlie; there is something more to put down. For twelve years mamma has loved you, watched over you, prayed for you! No money can tell how much this love and these prayers are worth! When you grow up you might pay the \$1,525, but how will you pay mamma for her love?"

Charlie's eyes filled with tears. "I will not behave so again! I can never pay what I have cost her!"

When his mother came home Charlie showed her the account. She kissed him and said lovingly, "Oh! if my Charlie grows up to be a good man, I shall be well paid for all."—*Sunday School Star*.

LITTLE GOLDEN SHOES.

May bought golden shoes for her boy,
 Golden leather from heel to toe,
 With silver tassel to tie at top,
 And dainty lining as white as snow;
 I bought a pair of shoes as well,
 For the restless feet of a little lad,
 Common and coarse, and iron tipped,
 The best I could for the sum I had.

“Golden,” May said, “to match his curls”—
 I never saw her petted boy ;
 I warrant he is but a puny elf,
 All pink and white, like a china toy ;
 And what is he, that his feet should walk
 All shod in gold on the king’s highway,
 While little Fred, with a king’s own grace,
 Must wear rough brogans every day !

And why can May from her little hand
 Fling baubles at her idol’s feet,
 While I can hardly shelter Fred
 From the cruel stones of the broken street ?
 I envy not her silken robe,
 Nor the jewel’s shrine, nor the hand-maid’s care,
 But, ah ! to give what I cannot,
 This, it is so hard to bear.

But down, I’ll crush this bitter thought,
 And bear no grudge to pretty May.
 Though she is rich, and I am poor,
 Since we were girls at Clover Bay ;
 And ask the Lord to guide the feet,
 So painfully and coarsely shod,
 Till they are fit to walk the street,
 That runs hard by the throne of God.

“Good-bye, friend Ellen,”—“Good-bye, May.”
 What dims her eyes, so bright and blue,
 As she looks at the rugged shoes askance ?
 “I wish my boy could wear those, too ;
 But he will never walk, they say.”
 So May, with a little sigh has gone,
 And I am left in a wondering mood,
 To think of my wicked thought alone.

It needs not that I tell you how
 I clasped my sturdy rogue that night,
 And thanked the God who gave him strength,
 And made him such a merry wight ;
 Nor envied May one gift she held,
 If with it I must also choose,
 That sight of little crippled feet,
 Albeit shod in golden shoes.

CLOUDS.

For the CANADIAN INDEPENDENT.

What features of beauty the clouds assume
 Floating so calm on the fair face of heaven,
 When Sol shines out and his rays illumine
 With many-hued tints the sweet hour of even.
 Fancy may wander and image forth
 Many a form of fantastic light,
 Where East or West, or South or North ;
 Scatter’d lie clouds in their beauty bright.

Turretted towers of lofty mien,
 Tinted with golden rays shine from afar,
 With gardens and bowers, and lakes between,—
 May nothing that shadow of beauty mar!
 A cornucopia here is seen,
 And there a golden cluster of trees ;
 And here a throne in its silvery sheen ;
 And there a flock scatter'd wide to the breeze.

Pyramids here of roseate hue,
 With bases of snow bathed in heaven's own light ;
 And a calm wide sea of ethereal blue,
 Where white vessels glide in their glory bright.
 Go forth my fond soul to the regions above,
 And beyond them to realms of ineffable bliss ;
 Where blest spirits glide on the ocean of Love ;
 And Jesus sheds glory on those who are his.

How vain, in comparison, all things below !
 Tho' mercy's bright lamp cheers our progress thro' time,
 To yonder pure regions how gladly we go,
 To share in its glories and pleasures sublime.

* * * * *

Now, (what a sudden, grand, yet awful change !)
 Black, frowning, massive clouds, majestic rise ;
 Swift lightnings flash with wide eccentric range,
 And whirling vapours veil the darkening skies.
 Happy the man who, with unshaken mind,
 Can view a Father's hand in every scene ;
 Whether in lowering storms and raging wind,
 Or in mild glories of the blue serene.

If 'tis a Father's face in Nature's glass
 Reflected, whether frowns or smiles it wear,
 Still it is loved and lovely, nor shall pass
 From memory's tablet, firmly graven there.
 Soon earth, sea, sky, shall vanish as a dream,
 No trace remaining where so fair they stand ;
 But in yon changeless home, the endless beam
 Of glory gilds the fair, supernal land.

Thither, with ardent zeal, the soul aspires,
 Winging its upward flight to that blest clime ;
 Fixing its eager hopes and strong desires,
 On joys that live beyond the range of time.
 Higher, yet higher, on Faith's soaring wings,
 Rises the ardent soul towards perfect day ;
 Turns its enraptured gaze on heavenly things,
 Nor ever wearies of the bright survey.

EDGEWORTH.

W. B.

Rev. William Goodell says that "Thomas Paine, the decent, respectable drinker was the dreaded foe of Christianity. Bishops must need answer him. But Tom Paine, the drunken sot, soon fell into contempt." By the which he estimates how much more power a "decent drinker" has in making other men do evil than one wholly given over to his drams. One is a warning, the other an invitation.

Literary Notices.

The *British Quarterly Review* for October is the hundredth number of that invaluable periodical, and the editors make appropriate use of the occasion in an article of "Retrospect and Prospect." This chief literary representative of the Nonconformists of Britain was originated by the late Rev. Robert Vaughan, D.D., in 1845, from a deep sense at once of the scriptural authority and the national importance of the principles of Dissenters, and of the need of having these represented in the only form in which they would gain access to the minds which eventually form public opinion. At first, the project was deemed chimerical, even by the editor's personal and ecclesiastical friends. But his own high abilities, his courage and perseverance, and the able co-operation he was enabled to command, won literary success, at all events, though we fear, very little of pecuniary reward. The *British Quarterly* now commands respect and attention in the highest circles, both among the literary and the governing class. No doubt, it has powerfully contributed to the recent marvellous growth of public opinion in the direction of Church Freedom. Under the new editors, Rev. H. Allon and H. R. Reynolds, D.D., its power and influence are fully sustained. Not only has it able articles of the usual character, but its summary notices of "Contemporary Literature" are of great value. In this department, from fifty to a hundred new books in every branch of literature receive brief but discriminating notice, in every number. We would once more urge the Congregationalists of Canada heartily to sustain their own Quarterly. It can be procured through any bookseller, or by sending a P. O. order for a guinea to the publishers, Hodder & Stoughton, 27 Paternoster Row, London, England.

A new periodical is announced from St. Louis, Missouri, (J. W. McIntyre, 4 South Fifth Street), *The Sunday School Worker*, a monthly, 32 pages 8vo, \$1 50 per annum, edited by a Committee representing various denominations, and promising to be "a first-class journal in every respect." It is significant that such a prospectus should issue from a point so far west and south; but the Mississippi valley will soon be the centre of power for the United States, and we believe that the men who have this thing in hand can put it through.

Rev. R. W. Dale's two addresses before the Congregational Union, in May and October, have been published together. (London: Hodder & Stoughton, cloth, 1s. 6d). They will, of course, also appear in the *Year-Book* for 1870.

Dr. E. Pressensé has published a sequel to his work on "Jesus Christ, His Life, Times, and Work," under the title of *The Early Years of Christianity*. (London: Hodder & Stoughton. 8vo. 12s). The former volume had a very hearty reception, and this is meeting with the same.

Mr. Snow announces a volume which cannot fail at once to take its place as a classic in missionary literature, *The Martyr Church*, or, Christianity in Madagascar. There is no more remarkable story than that of the planting, the persecution and the reviving of the Churches in that Island. And no man is better able to tell the story than the venerable Mr. Ellis. We wish that our young readers would spend their reading hours over books of this kind, rather than over the frothy stories now to be seen in every hand. These missionary volumes have all the interest of books of travel and adventure, with that of thrilling incident and noble achievement, while they are pure and wholesome and lead the heart to God.

Another volume of essays is announced under the editorship of Rev. H. R. Reynolds, D.D., of Chestnut College, *Ecclesia*, or *Church Problems considered by various writers*. We look for it with much interest.

Dr. Stoughton has issued volumes III. and IV. of his scholarly and candid work on the Ecclesiastical History of England. The present volumes deal with "the Church of the Restoration." A new and cheaper edition of Herbert Skeats' *History of the Free Churches of England, from 1688 to 1851*, has lately appeared. (London: Arthur Miall.)

To those whose "infirmities" need such help, we are sure we can recommend *The Daily Prayer Book for the use of Families*, with prayers for six weeks. The contributors are Revs. T. Binney, R. W. Dale, Dr. Vaughan, Dr. Stoughton, H. Allon, and J. C. Harrison. (London: Hodder & Stoughton.)

Professor Godwin, of New College, London, an exegete of very high repute, is the author of a new translation, with notes and practical lessons, of *St. Mark's Gospel*.

Macmillan's Sunday Library goes on successfully. Among the latest volumes issued is *Great Christians of France: Saint Louis and Calvin*, by M. Guizot. A strange conjunction of names, some may think, but such a title itself shows the broad catholicity of the author. Another of the series is *The Christian Singers of Germany*, by Miss Winkworth, of whom it is only necessary to say that she is the translator of the "Lyra Germanica."

Rev. Hugh Macmillan, author of "The Bible Teachings of Nature," a very charming book, has produced a companion volume in *Holidays on High Lands*; or, Rambles and Incidents in search of Alpine Plants. If there be some, now-a-days, who can see "no God" in the works of power and wisdom and beauty of which creation is full, to other eyes His glory is clearly manifest. Happy the man, who, like the writer, surveys the flower-world with a botanist's exactness, a poet's fervour, and a Christian's devotion.

It is very pleasant to one in our position, charged to note and report upon the new literature of the day, from a Christian standpoint, to observe the ever-increasing wealth of illustration that is gathering round the Holy Bible. If it be an age of criticism, in which every feature of the sacred writings is minutely scanned, and often by no friendly eyes, it is also true that the defence is as able, as ingenious and as vigilant as the attack. The study of the numberless allusions of Scripture to places, persons, natural objects, climate, plants and animals, brings us irresistibly to the conclusion: "The Bible is true." A valuable help on a subordinate, but still important branch of this wide theme will be found in Rev. J. G. Wood's *Bible Animals* (London: Longman), an octavo volume, which, with its 100 first-class illustrations, costs only a guinea. The writer has won distinction by his previous publications of *Natural History*, and has no doubt produced a work that will be a classic. It has been a task of no ordinary difficulty, for some animals mentioned in the Bible have become extinct, others are very difficult of identification, and of others the names have been unfortunately translated in the authorized version.

When Mr. Gladstone has a little leisure time, after attending to all the affairs of the British Empire, at home and abroad, it is his wont to amuse himself with classical studies, such as most men would count labour severe enough for their working hours. The fruits of some of these investigations have recently appeared in *Juventus Mundi: the Gods and Men of the Heroic Age*, which is a condensation of a larger work published some few years ago on the Homeric poems. The eloquent writer with his fine imagination and strong sensibilities, discerns an unconscious testimony to the great truths of natural religion in the distorted and grotesque fables of ancient Paganism. Apart altogether from these profoundly interesting theological disquisitions, the work is confessedly one of rare genius and scholarship as a classical treatise.

Now that the story is made the vehicle of popularizing tenets of every kind, the polemics are issuing their novels and counter-novels in the interest of every sect. Catholics, high-churchmen, free-churchmen, and all, are in the field, in every order of story, from the most guarded "founded on fact" style to the strongly sensational. Even the Baptist controversy has shifted its ground from the Greek lexicons to the pious romance. Among Pædo-Baptist works of this kind, mention may be made of Dr. Nehemiah Adams' *Bertha and her Baptism*, published some years ago, and refreshingly gentle in its tone while strong in its arguments. A more recent one is *The Todd Family*, by Rev. J. Scotford, of Michigan. We should advise our friends who live in watery neighbourhoods to taste the quality of these antidotes.

A new work in the older style on the same vexed subject is *Judaic Baptism*, by Rev. J. W. Dale, D.D., of Pennsylvania, whose work on "Classic Baptism" attracted so much attention two or three years since. It is elaborate and able, and takes up the meaning of the disputed word in the Septuagint, Josephus and Philo, as an aid to the interpretation of the New Testament.

Another important contribution has been made to the history of this continent, by Mr. Francis Parkman, whose "Jesuits in America" we noticed on its appearance. His new work is entitled, *France and England in North America*, a series of historical narratives. (Boston: Little, Brown & Co.) It is occupied chiefly with the adventures and achievements of La Salle, the founder of so many French colonies on the Mississippi, (1666-1687,) and the persistent opponent of the Jesuits. His line of operations began in Niagara, passed through Chicago and St. Louis, and extended to Texas. Fancy such a line of march, two centuries ago. The Jesuits, however, were too many for this heroic pioneer. This work must be full of interest to Canadians, for it was from Montreal and Quebec that the expeditions went forth, whether political, commercial, or ecclesiastical, which were designed to plant the French and Catholic standards throughout the boundless north and west.

American slavery is abolished, but it will not be well for the new generation that is coming on to forget the story of the abolition movements before the war. Few men are more competent to tell that story than Rev. Samuel J. May, of Syracuse, N. Y., who has now told it in his *Recollections of the Anti-Slavery Conflict*. (Boston: Fields, Osgood & Co.) It seems hardly credible, now, that such persecutions as he relates should have been practised upon the friends of the slave, in the North as well as the South, by professing Christians as well as by politicians and slave-dealers.

British and Foreign Record.

The Congregational Union of England and Wales, held its Autumnal Meeting for 1869, in Wolverhampton, October 18-22. The attendance was very large, for Independency is strong in "The Black Country," and the region is central to all England. We notice, in our exchanges, the usual amount of preliminary and supplementary criticism on the arrangements and proceedings; and doubtless, by such free comments, perfection is more nearly attained; but the meeting was a success, and the Union is a power, not only among our own churches, but in the nation as well. There never was a time when opinion was so powerful as now; when the thought of men's minds so quickly embodied itself in laws and institutions; or when thought was so swiftly diffused throughout the world. Although, therefore, from its special constitution, in harmony with the Independency of the Churches, the Union does not make or administer laws for the entire body, the utterances from its platform go forth with much weight, and are felt far and wide. Even in the establishment, a "Church Congress," which is a purely voluntary meeting of clergy and laity, upon the most comprehensive basis, where nothing is attempted beyond discussion of church worship and work, is accounted a far more powerful thing than Convocation, that ancient but ghostly relic of mediæval days, which tries so hard to

be something, but which neither rulers nor people will take much account of.

The Chairman's Address has of late come to be the feature of the Union Meeting, the best men of the body being called in turns to that office, and these laying themselves out to do justice to the occasion. Rev. R. W. Dale supplemented his discourse in May, on "Christ and the Controversies of Christendom," with one on "The Holy Spirit in relation to the Ministry, the Worship, and the Work of the Church." It was a noble production, not only strong and bold in conception and eloquent in expression, but specially noteworthy for its deep and earnest spiritual tone. It opened by a timely reference to the Œcumenical Council, and the claim of the Romish Council to speak as "moved by the Holy Ghost," as demanding the assertion of the truth so misrepresented. In relation to the ministry, high ground was taken as to the necessity of a Divine "call" to that work; an earnest plea was made for the "diversity of gifts" proceeding from "the same Spirit;" and it was urged that no mechanically uniform educational routine should be the only door of entrance into the pastoral office. In respect to worship, it was refreshing to hear from a man of Mr. Dale's culture, so vigorous and hearty a defence on the sufficiency of free prayer, provided it be "prayer in the Holy Ghost," and the utter insufficiency of all attempts to fill the void left by the absence of spirituality by any liturgical expedients or æsthetical devices of any sort. Finally, speaking of work, the Chairman adverted to the out-door activity which characterises the Christianity of the present day, and maintained that it should be all ennobled and directed by the indwelling and power of the Holy Spirit, from no cold constraint of duty, but by the irresistible force of love.

A resolution expressing the pleasure of the Union in the Disestablishment of the Irish Church, and cordially welcoming that body into the fellowship of the Free Churches, was seconded by our old friend, Rev. J. C. Geikie.

The claims of British Missions were presented in a very effective manner by Mr. Binney, on behalf of the Colonies, that is to say, of Australia; by Mr. S. Morley, on behalf of the Home Work; and by Rev. J. Tarbotton, on behalf of Ireland.

The Committee of the Union were requested to prepare a statement for general circulation of the grounds on which Congregationalists objected to the Union of Church and State.

At the Public Meeting, addresses were delivered by Rev. Dr. Pulsford (of Glasgow), on "the sufficiency of voluntarism;" Rev. A. Mackennal, on Catholic unity; and Rev. R. D. Wilson, on "the Protestantism of Nonconformists."

Further steps were taken toward the formation of a Chapel Insurance Society.

A much heartier resolution than usual was adopted in relation to the Temperance cause, recognising the good done by the organizations formed to promote it, and endorsing the movement for suppressing the Sunday traffic in liquors and diminishing the facilities for intemperance.

The Ministerial Sustentation Fund was again considered, and referred to a special conference, to be shortly summoned. Notwithstanding the

pressing need of better compensation for ministers, and the weighty names by which the present scheme is endorsed, we are still of opinion that this Presbyterian arrangement will be found unsuited to the genius of Independency. In short, if the body at large is to assume the maintenance of all the pastors, it must have a greater voice in the formation of pastoral charges and the reception of ministers. If, however, full liberty is claimed on these matters, it must be taken with its accompanying drawbacks.

The sectional system was tried at this session of the Union, with encouraging success. In one meeting, the education of our ministers at Oxford and Cambridge was discussed, the general feeling being decidedly adverse to the erection of a separate hall or college at either University for Nonconformists. In another, a possible basis of union between Congregationalists and Presbyterians was introduced by Rev. J. B. Paton. His paper advocated an eldership within the church, and a closer combination of church with church, for common objects. And in a third, "the Church and Congregation" was the topic, in reference to recent proposals for throwing open the Lord's Table. We are glad to notice that the essayist, Rev. E. R. Conder, maintained the good old ground of a spiritual membership.

The Pastors' Retiring Fund received a new impetus. They are talking of the £100,000. When shall we see one in Canada?

Many other topics were taken up during the session, Chapel-Building, Continental Missions, the Elder Scholars in Sabbath Schools, Christian Life in Modern Society, and so on. Professor Park, of Andover, Massachusetts, was present, and addressed the meeting.

At the Educational Meeting, there was a full ventilation of the subject, most members leaning to the plan of the "Birmingham League" system of universal rating, local management, secular teaching, and compulsory attendance.

A well attended meeting was held of working men, and addressed in manly and earnest style.

Correspondence.

THE CONGREGATIONAL COLLEGE OF B. N. A.

MY DEAR SIR,—The documents I herewith send you for your next number will occupy so much of your space, that I must reserve for another occasion an account of more general matters. The first speaks for itself, and, therefore, needs no comment of mine.

CONGREGATIONAL COLLEGE OF B. N. A.

At a meeting of the Board, held October 29th, the following Resolutions were passed unanimously, on report of the death of Dr. Lillie:—

Resolved (1):—That the Board, at this first meeting after the decease of the respected Principal and Professor of Theology, the Rev. Adam Lillie, D.D., record their deep sense of the great loss which has been sustained by the removal of one who has been identified with this Institution from its commencement, and the best part of whose life was consecrated to its interests:—also, their high estimate of his personal and ministerial character,—

his unaffected modesty, and Christian devotedness,—of the acuteness and power of his intellect, of his varied learning, and the unwearied industry and efficiency with which during the long period of thirty years he instructed the successive classes of the Alumni of this College ;—further, their grateful recognition of *voyages*, journeys and arduous labours, undertaken by him from time to time, to augment the funds of the College, and otherwise promote its welfare ; and whilst they bow with submission to the will of God, and recognize with profound homage His hand in this unlooked for visitation, they commend the College to His gracious interposition, praying that He will in due time supply the want which has thus been created.

(2). The Board also respectfully convey to Mrs. Lillie and family, the assurance of their deep and tender sympathy with them in their sad bereavement, and humbly commend them to the holy keeping of the Father of mercies and the God of all comfort.

Resolved further (3). That copies of this Resolution be sent to Mrs. Lillie, and to the *Canadian Independent* for insertion.

The scheme set forth in the next is one that will, I trust, commend itself to the judgment of all, and prove successful. Let all heartily unite in the effort to carry it into effect, and we shall not only have succeeded in the accomplishment of the immediate object, but have done a good work permanently for the future welfare of the College. The time and method of doing the thing must be left to the discretion of those to whom the appeal is thus made. Only, let no unnecessary delay be made, as it is important that plans should be matured by June next.

The sudden death, in the midst of his work, of the Rev. Adam Lillie, D.D., the much esteemed Principal of this College, has made it a duty incumbent on the Board of Directors to take prompt measures for securing honourable support for his widow.

The services which Dr. Lillie rendered to our denomination at large, by his labours as the presiding officer of this institution and in other ways, during a period of upwards of thirty years, are acknowledged by all to be of no ordinary value. In recognition of this, provision was made in the year 1865, by the Colonial Missionary Society and this Corporation, acting together, by which a retiring pension of \$600 a year was guaranteed to Dr. Lillie on his being incapacitated by reason of age or sickness for the performance of his official duties. Dying, as he did, at his post, he never received the benefit of this arrangement.

The salary attached to his office was, at no time, more than adequate to the education and maintenance of his family ; and, hence, our lamented friend was not in a position to make provision for their support after his decease.

In view of all these facts, the Board are unanimously of opinion that a portion, at least, of the retiring allowance mentioned above, should be granted to the respected widow of Dr. Lillie for the term of her natural life.

Of the plans suggested for carrying this into effect, the following commends itself to the judgment of the Board as in all respects the preferable one, and they have unanimously resolved on its adoption, viz :—

(1), That a general effort be made among the members and adherents of the Congregational Churches of British North America, in conjunction with the Colonial Missionary Society of London, to raise a fund—say \$5,000—which, being invested in good and safe securities, shall yield a revenue of, at least, \$400 a year.

(2), That this fund shall be designated “The Lillie Memorial Fund,” and the proceeds thereof shall be guaranteed to the widow of Dr. Lillie for the term of her natural life.

(3), That, on her death, the proceeds of the said fund shall be appropriated to the support, in full or in part, of a Professorship in Church His-

tory in the Congregational College of British North America, which shall bear the name of "The Lillie Professorship of Church History."

On behalf of the Treasurer, the following sums are acknowledged for the past month :—

Church at Paris.....	\$ 83 45
Zion Church, Montreal.....	438 00
“ “ “ in aid of Dr. Lillie's funeral	50 00
	\$571 45

I would urge our friends to be prompt in their remittances, as the year is advancing, and funds are wanting. In Montreal, I hope the sum of, at least, \$700 will be raised for the annual subscription. Already \$611 are subscribed, and I have many yet to call upon.

The notice for the special meeting of the Corporation appears in another place. The Board have been moved to this action from a conviction that the matter is of sufficient gravity to warrant it. They hope to be prepared with a nomination :—if they should not be, then there will be all the more necessity for careful and prayerful consideration and conference with their constituents. The city of Toronto has been chosen as being the most central place for the majority of those concerned in the business. I trust that every effort will be made on their part to secure a good attendance. To us as a denomination the object of the meeting is of prime moment. It should, therefore, be deemed worthy to take precedence of all other engagements for the time, and even of some personal sacrifice of comfort.

With much respect, faithfully yours,

GEORGE CORNISH,
Secretary Congregational College, B. N. A.

Montreal, Nov. 22nd, 1869.

DR. LILLIE'S SUCCESSOR.

Permit me, through the columns of the *Independent*, to make a few enquiries with respect to the appointment of a successor to Rev. Dr. Lillie, as professor of Theology.

It is no doubt important to fill that chair as soon as possible. It is understood by some that a meeting is called through the *Globe* and *Witness* for an early day in January, on which to vote on a nominee of the Directors.

Is the first week in January the best time during which to call such a meeting?

Toronto may be somewhat central, but the advertised list for last year shows about 14 subscribers and some thirty-three dollars subscribed in that place, where there are three Congregational churches. The greatest number of subscribers found in any one town is Montreal; but there are more of the Corporation found in some country churches than in Toronto.

Will subscribers, after knowing who is to be the nominee of the Directors, be permitted to vote yea or nay by letter? Will time be allowed? or must the greater part of the subscribers either incur the expense of going to Toronto to vote, or let a mere fraction of the Corporation do the most important business the College has ever had to do? May I counsel caution. I beseech the Directors not to be in too much haste. Let them get, if possible, an interim professor, and let the subscribers have the opportunity of voting for a permanent one at the annual meeting in June. If this thing is hurried through by a few it will be *regretted*. There is good reason for saying very strong interest is being felt in this matter in many churches outside of Toronto. If a man is not selected of as broad and liberal views as those held by him whom we have lost, the College has fulfilled its mission in Canada. It would be as well to get our young men educated in some other way, or in

some other College. By prayerful waiting a few months we may have a suitable man sent us by God. Let the Corporation have a fair opportunity to vote, and then, if they do not improve it, let them gracefully submit to the result, and without grumbling. We trust the Directors will not thrust upon the Corporation a nominee with a pet *ism*. We want a Congregationalist as broad and liberal, as evangelical and catholic as the men who grace the pulpits, and fill the professors' chairs of the English Independents.

W. H. ALLWORTH.

Paris, Nov. 17th.

[Bro. Allworth is surely unnecessarily alarmed. We have elsewhere expressed our doubts as to the propriety of calling a special meeting of the Corporation in mid-winter; but Toronto is, for a number of reasons, the best place for holding it, if it be considered desirable to hold it at all. As for the "pet *ism*" which our brother fears, we think he may repose all confidence in the Board of Directors, who have no other interests to serve but those of the College, and the Corporation which elected them. Ed. C. I.]

MARGAREE, C. B.

DEAR SIR,—Will you permit me to correct a mistake into which your St. John's correspondent has fallen, in reference to statements made by me, at the late Union meetings at Yarmouth, concerning the Lord's work in Margaree. Your correspondent has misunderstood me in regard to the Sabbath School which was organized. It was not in Margaree, but at a new station some distance from it, which we opened during the summer, where a Sabbath School was organized (or rather re-organized), and where the congregation became so large at last that we had to speak to them from the door of the meeting house. It is but just to the people of Margaree to state that with all their disadvantages they have sustained a Sabbath School in their midst, with varied success for many years past, and it is now, we trust established on a firm foundation.

I am, Dear Sir, your Obedient Servant,

D. D. NIGHSWANDER.

Montreal, November 9th, 1869.

Official.

College Notice—Congregational College of British North America.—A special meeting of the Corporation of the Congregational College of British North America, will be held in the Zion Congregational Church, in the City of Toronto, Ontario, on Tuesday, January the 4th, 1870, at 7 o'clock, p.m., for the purpose of receiving from the Board of Directors, a nomination to the joint office of Principal and Professor of Theology and Church History, now vacant in the said College, and of taking action on said nomination; and, also, for the transaction of any other special business that may be found necessary.

By order of the Board.

HENRY WILKES, D.D.,
Chairman.

GEORGE CORNISH,
Secretary.

Montreal, Nov. 1st 1869.

MISSIONARY MEETINGS—WESTERN DISTRICT.

1869.					
Dec.	6.	Burford.....	Revs. Hay, Allworth, McColl.		
	7.	Scotland.....	“ “ “ “	Snider.	
	8.	Simcoe.....	“ “ “ “	“	
	9.	Kelvin.....	“ “ “ “	“	
	10.	New Durham.....	“ “ “ “	“	
	13.	Southwold.....	“ Salmon, Hindley, Brown.		
	14.	Watford.....	“ “ “ “		
	15.	Warwick.....	“ “ “ “		
	16.	Forest.....	“ “ “ “		
	17.	Sarnia.....	“ “ “ “		
	13.	Guelph.....	“ Wood, W. F. Clarke, Dickson.		
	14.	Hamilton.....	“ Wood, W. F. Clarke, Dickson.		
	15.	Brantford.....	“ Wood, W. F. Clarke, Dickson.		
	16.	Paris.....			
	17.	London.....			
Jan.	9th and 10th, 1870.—	Tilbury.....	“ Salmon, Allworth.		
			W. H. ALLWORTH,		
				Sec. W. D. Com.	
Paris, Oct. 15, 1869.					

MIDDLE DISTRICT—MISSIONARY MEETINGS FOR 1870.

1870.					
Jany.	9-10 Sun., Mon.	Toronto.....	Rev. Dr. Wilkes and others.		
	13 Tu.	Whitby.....	Revds. J. G. Manly, D. Macallum.		
	19 Wed.	“.....	Central Association.		
	20 Th.	Bowmanville.....	Revds. J. G. Manly, D. Macallum.		
	25 Tu.	Thistletown.....	Revds. D. Macallum, T. M. Reikie.		
	26 Wed.	Pine Grove.....	“ “ “		
	27 Th.	Albion.....	“ “ “		
Feb'y.	1 Tu.	Newmarket.....	Revds. B. W. Day, R. Robinson, and H. Denny.		
	2 Wed.	Oro.....	“ “ “		
	3 Th.	Bethesda.....	“ “ “		
	4 Fr.	Vespra.....	“ “ “		
Jany.	25 Tu.	Churchhill.....	Revds. S. T. Gibbs, W. W. Smith.		
	26 Wed.	Georgetown.....	“ “ “		
	27 Th.	Alton.....	“ “ “		
	28 Fr.	South Caledon.....	“ “ “		
	25 Tu.	Meaford.....	Revds. M. S. Gray, R. Robinson.		
	26 Wed.	Owen Sound.....	“ “ “		
	25 Tu.	Kincardine.....	Rev. J. McGregor.		
	27 Th.	Osprey.....	Rev. D. McGregor.		
	25 Tu.	Stouffville.....	Rev. F. H. Marling, D. Macallum, B. W. Day.		
	26 Wed.	Markham.....	“ “ “		
	27 Th.	Unionville.....	“ “ “		
Feb'y.	8 Wed.	Manilla.....	Revds. B. W. Day, J. G. Sanderson.		

J. UNSWORTH, Sec.

Georgetown, Nov. 15th. 1869.

The Central Association of Congregational Ministers and Churches will hold its winter meeting at Whitby, on Wednesday, the 19th January, 1870, commencing at 3 p.m.

The following is a list of the exercises :—

1. A paper by Rev. J. Unsworth, on the subject of Future Punishment, with special reference to the views of Annihilationists.
2. An Exposition by Rev. T. M. Reikie.
3. A Written Sermon, by Rev. J. G. Manly.
4. General text for plan of Sermon from all the Brethren, Psalm 84, 11 v. first clause. Public Service on the evening of the first day ; Rev. J. G. Sanderson, preacher.

B. W. DAY,
Secretary.

Stouffville, November 15th, 1869.

Widows' and Orphans' Fund.—Absence from home prevented my sending acknowledgments last month. The following have been received since my last announcement :—

From Church at Ottawa.....	\$17 00
Bond Street Church, Toronto.....	29 33
Collection at recent United Communion of the three Churches held at Bond Street Church, Toronto.....	20 00
Unionville and Markham.....	4 50
Sherbrooke and Lennoxville.....	18 75
Church at Hamilton.....	14 00

\$103 58

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

Montreal, November, 1869.

College Meeting in Toronto.—Members of the Corporation of the Congregational College of B. N. A., who propose attending the official meeting, to be held in this city, on the 4th January next, are requested to send timely notice of their intention to the undersigned, in order that arrangements may be made for their accommodation.

JOHN G. MANLY.

227 CHURCH STREET,
Toronto, Nov. 26, 1869.

Obituary.

OBITUARY.

Died, in Detroit, Mich., August 18th, 1869, Mrs. Ann Nall, wife of Rev. James Nall, aged seventy-two years and four months.

Mrs. Nall was born in Derbyshire, England. Blessed with pious parents, she was early instructed in the truths of the gospel, but their influence was not yielded to till she was about fifteen. Of herself she says in a brief published memoir, "then the Lord gave me to see that I was a great sinner, though so young in years." One evening at family prayers while her father, Rev. Robert Winfield, was presenting earnest petitions to the throne of

Divine grace for his children, pleading with God for each one personally, she continues, "I discovered that without converting grace I should be lost forever." For a long time she was in great agony of mind. Her father prayed with and for her, and laboured to lead her to the Saviour, and she finally found peace in believing. It at once became her decided purpose to consecrate herself wholly to Christ and his service. Not satisfied with low attainments in the christian life, she longed for the continued presence and blessing of her Saviour, and in 1817 she writes, "in my father's house I experienced a second application of the blood of Christ to my heart. Oh what peace and joy dwell in a soul that is wholly set apart for God. It is a peace that flows like as a river, a joy unspeakable, a heaven below, a paradise in the wilderness." Soon after this she joined her father, who was engaged extensively in revival efforts. A notice of her in the "Biographical Sketches of Holy Women," says, "here she found an extensive field for usefulness, and but few comparatively who were able and willing to labour. Feeling the love of God as a fire in her heart, she began with all her might to pray with souls in distress, and exhort them to believe on the Lord Jesus Christ, and the Lord was pleased to make her an instrument of great good to many souls. She accompanied her father in his labours through Derbyshire, Nottinghamshire, Warwickshire, Northamptonshire and Norfolk."

After she married Mr. John Johnson, her house was always open to those in sorrow and distress, and christians loved to gather there to receive her advice and enjoy her society. Left a widow with two children, she married again, and after a few years came with her husband to Canada. Her previous life fitted her well for the work now before her as a minister's wife. Here her health became quite poor, and when she was not able to attend the sanctuary on the Lord's day, she would spend the time of service in earnest prayer that the Divine blessing might rest on her husband's labours. For several years she submitted cheerfully to many deprivations, that she might share the privilege and the blessing of bearing the gospel to those destitute and ignorant of the way of salvation. During the later years of her life she was almost entirely confined to the house, but she felt that she was never alone, and seemed to be always enjoying the Divine presence. And while thus shut out from the busy world, she was constantly seeking out objects of prayer, and many conversions are proof of her power with God in the silent wakeful moments of the night. Her faith was strong, and like Jacob of old, she would not let God go till she obtained the blessing.

She consecrated her children from the first to God and his service, and had the pleasure of seeing them all early profess their faith in Christ; and not content with this, she was wont to exhort them to be active christians, and used frequently to refer with great comfort and rejoicing to the fact that her first-born was preaching the gospel. Her life was mercifully spared beyond the three score years and ten, to be a blessing to the church and the world. She passed quietly away, without a struggle, to that haven of eternal peace, where "the wicked cease from troubling and the weary are at rest."

Although she had laboured faithfully in two hemispheres in the service of Christ, and had made many and great sacrifices for his cause during a long life of feebleness, yet she was to the very last anxious to do more, and was continually referring to the goodness of God to her in all the ways she had been led. Her husband and four surviving children, of her ten sons, followed her to the grave, mourning her loss, but rejoicing for the precious testimony she had always given that she was a true child of God. Among the numerous writings she left are the following lines she copied, which seem faithfully to represent the spirit that animated her through her whole life of toil and suffering:—

"E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."